

# DISCOURSES

ON THE

FOLLOWING SUBJECTS:

- |                                 |                          |
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| II. The Fall of Adam.           | Methodist Preacher and   |
| III. Jesus Christ as a Saviour. | a Church Minister.       |
| IV. Justification by Faith.     | VII. Election and final  |
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By NICHOLAS MANNERS. K

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The THIRD EDITION, IMPROVED.

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*I also will shew mine opinion.  
Ye must be born again.*

Job xxxii. 10.  
John iii. 7.

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Y O R K:

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T H E  
P R E F A C E.

**I**F it be asked, why I expose these discourses to the view of the public? My answer is, I believe them to be according to the truth of the gospel. Which, if so, the matter of them, whatever may be said of the manner, may pass without an apology. However, they contain the doctrine which I was convinced of, and seriously embraced above twenty years ago; and from which I have not yet seen cause to recede. And having spent the last seventeen years in inculcating them upon others; in which time, having gone through most parts of this, and some parts of another nation, I have not wanted occasion to try them; having met with many oppositions from men, and read much of their reverse in books: The issue of which is, I am so confirmed in the belief of them, as to be free from all suspicion of their truth.

But right notions, without experimentally knowing the things signified by them, can be but of little service. Orthodoxy, so called, may pass for christianity with the crowd, but not in the account of God. As such, though *false* doctrine be destructive, as it prevents a sight of, and profiting by the truth, and leads to error in principle and practice; yet *good* doctrine, unaccompanied by the spirit of God, will

never bring a soul to heaven. So, though I recommend these discourses on the supposition of their containing the truth; yet more especially I wish them to be instrumental in shewing men their condition as sinners, and their privilege in the Saviour; that, being sensible of their sinful, guilty, and dangerous state, and of the sufficiency of CHRIST to *save* and *satisfy* them, they may be excited to *seek* and *receive* whatsoever he has promised to give.

And, if I may be believed in a matter which concerns myself as well as others, I do profess to have profited more in the grace of God, by means of these doctrines, than I would give for a thousand such worlds as this. I wish all who read them may profit as much by them as I have done. They need, they can have no more, salvation being heaven's best gift. And I much pity those who are strangers and enemies to, and have no desire for, spiritual and eternal things, well knowing, that whatever their outward condition of life may be, they are unhappy now, and hell awaits them in the end.

I send this small performance, such as it is, into the world. If it does any good, I shall have my desire: But be this as it may, I remain nevertheless a well-wisher to all orders and degrees of men, touching things temporal, spiritual, and eternal.

DERBY,  
May 20, 1775. }

N. M.



## Man's Original State.

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### D I S C O U R S E

ON

GENESIS, Chap. i. Ver. 27.

*So GOD created man in his own image.*

**T**HE wisdom and kindness of the Almighty in creating man after all other creatures, are obvious; and indicate his excellency, and how much he was prized and loved of God. Had he been formed the foremost of creation, he had been like a king without subjects, attendants, and every other thing suitable to his dignity; but all other things being first formed, a glory was reflected on him, for whose sake they were made, that he was so richly provided for, and so elegantly entertained at his entrance into life.

But the wisdom of God, which does nothing amiss, knew this to be necessary for a creature so

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constituted

constituted as man was to be; having purposed to form him in the image of himself, who is the pattern of all rational and moral perfection. And hence, being exquisitely made, he was, no doubt, the contemplation and wonder of angels; and may be considered as the standard of purity and perfection to all succeeding generations: Which suggests a reason why it should be looked into, as being that which should be aimed at of all, and by which only the end of creation can be answered by any. Therefore, in discoursing on his created condition, I shall

I. Exhibit the model after which he was made:  
And,

II. Point out the resemblance subsisting betwixt them.

And first, of the model, which is God; of his nature and attributes.

His nature is of a super-eminent kind, being wholly spiritual. Hence it is so simple and pure as to pervade all things, and is not to be perceived by any sense less pure than his own: Nor is its extent to be measured by any bounds, conceivable of any creature.

That God is a spirit, and no object of outward sense, is evident; for though he inspects the conduct of all creatures, and is a witness of every word that is spoken; (\* *for in him we live, move, and have our being,*.) yet of these things the senses of the body are wholly insensible: And by how much he is privy to secret things, by so much does the evidence of his spirituality appear; which in nothing shines with greater lustre, and to be inferred with higher degrees



degrees of certainty, than from his access to, and operation upon, the minds of men. \* *He searcheth the heart, trieth the reins, and † worketh in men both to will and do, in a way, which, though clear to the inward sense, is, notwithstanding, utterly unknown to every sense of the human frame.* And this being a proof of his presence with, it is a demonstration of his spiritual penetrating nature, to which material things are no obstacle; it being notorious, that he influences minds, as well while in the body and incircled with matter, as when disembodied and without artificial covering.

And forasmuch as HE is present with whatever is, it is as easy for him at once to know all things, as for a creature to judge truly of that which comes under its observation. For, ocular demonstration depending as well upon a right medium betwixt the eye and the object, as upon the clearness and strength of the visive faculty; the LORD's nearness to every object, precluding all medium, and beholding all things in his own essential light, they are obvious to him. And this not being performed by any change of situation, or local descent of the Deity, whose presence is more conspicuous to the inhabitants of the higher regions, it infers (if I may so say) the extensiveness of his essence, of its being present with, and filling all places.‡

But this pervading essence is not the *anima mundi*; this soul of the world, the spirit of nature, whether rational or irrational, is not God. It is distinct from him in what form soever it is, and in whatever degree of likeness it resembles him. In all creatures it has a creaturely form, which is the individuation and personality

\* Jer. xvii. 10. † Phil. ii. 13. ‡ Jer. xxiii. 24.

personality of it; and therefore cannot be any part of that undivided essence, which is essential to God, as one who presides over, and takes cognizance of all things: Hence then, though all things were made by him, they were not made *of* him. He created the matter of which they were made, and gave what degree of spirituality and intelligence to the souls of all that pleased him; but his essence remained intire.

But though he is present with, and pervades all things, yet being no object of outward sense, his existence, essence, and attributes, to many, are undertain and unintelligible. By some, they are denied; others, are in suspense; and to all, who have not the *internal* evidence of him, notwithstanding their belief and profession of, and inference from outward things, he is a being which corporeal sense cannot comprehend. The ear receiveth not the sound of his words, nor can the eye discern his form; the mouth tasteth him not, neither doth the hand grasp him, nor the smell perceive his rich perfume: And yet his existence is not less certain than the things which appear; nor more so, than that he may be known by spirits rightly disposed to receive his impress, and the evidence he gives of himself.

The quality co-natural to God, is holiness; which being free from all that is repugnant to peace, he is the centre of rest to himself; and from which, in conjunction with his other perfections, ariseth all the delight, necessary for his eternal well being, without accession from any creature. And yet the sufficient satisfaction, arising from his immaculate purity and perfections, hindered not his creating all things, and man in particular, as well for his pleasure, to manifest his glorious attributes in the works of  
creation

creation and providence ; and that all creatures might enjoy, according to their natures and capacities, a degree of true felicity. For, holiness implying love, goodness, and every other moral excellence ; it is communicative, and prompted him to create and constitute all things well ; to derive the blessings of goodness upon them, and thereby made them witnesses of his ennobling beneficence.

Now this holiness, which is essential to God, is of equal extent with his spiritual nature. Correspondent to his essence, which is uncompounded and unconfined, is the quality of it : It is pure and universal, the same in earth and heaven ; for though heaven is stiled his throne, and the earth his foot-stool, yet that is only a popular representation of the government of his creatures, and different manifestations of himself in reference thereto. Earth is man's place of probation, for a future state ; in which situation, being involved in flesh and blood, he sees but little of the glory of God. Heaven is the place of reward, where flesh and blood cannot enter, and where every sense will be adapted to, and rendered receptive of, such discoveries of glory and blessedness, as he will make of himself and the celestial world. But God, who filleth both, is the same in, though not manifest alike to both.

Forasmuch then as holiness runs parallel with his being ; and being a moral as well as natural governor, it has effects, according to the different objects it has to do with. To the holy, it is wholly exhibited in love ; to the completely wicked, in intire displeasure ; and to those of a mixed quality, in love and hatred, proportionably as they agree with, and differ from it : In heaven, it beams forth in beatitude only ;

in hell, in unmixed wrath; and on earth, in blessings and curses. And thus, like the rays of the sun, whose nature is one, yet operating on differently qualified matter, produces different effects.

Hence then, God being a pure and universal spirit; his spirituality and purity are the ground of his attributes.

These are the properties of his nature, exhibited in, and made known by his works; which universal nature and its infinite particulars, proclaim to intelligent minds, the goodness, harmony, and perfection of:

His *Wisdom* is conspicuous in all his works, so wonderfully formed, preserved, and governed. The sky, that ample region and noble arch, in which are placed those immense bodies of light and heat, of different magnitudes, and at different distances from the earth; and which, serving as well for ornament as use, exhibit, in the clearest point of view, the excellent understanding of their author. Amongst which conspicuous witnesses and public asserters of the wisdom of God, none speak so lofty a language as the matter and immensity of the sun; the collection and combination of whose infinite particles of luminous matter, and the comparative size of his orb, (being much larger than the earth) by which it is rendered sufficient, in a fixed position, to serve the whole and every part thereof; for the service of which, 'tis probable, it was wholly designed: For though he influences other planets, especially the moon, with his irradiating rays; yet, perhaps, not so much for her real as relative use, she being designed, in conjunction with the stars, to minister to the earth as a ruler of the night.

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The sun's situation and distance from the earth, are also the works of design; which, though they produce not equal effects on every part of the globe, yet are evidently best calculated for the good of the whole. Had he been nearer the earth, his heat in some parts of it had been insupportable; and if at a greater distance, other parts had been too cold to be inhabited with comfort. And from this medium of situation, flows all the profit and pleasure of his enlightning and reviving rays, which serve for direction, warmth, delight, and other excellent purposes, to all creatures capable of their influence.

The same wisdom is exhibited in the earth, particularly in respect of its motion; which its globular form, by the equality of its parts, is well calculated to answer. Which being obliquely opposed to the sun; the force of his rays, is, perhaps, the cause of its motion. By them, as by the air on the sails of a mill, it is whirled about. And as that would force the mill out of its place, if not fixed to the earth; so those rays would remove the earth to a greater distance from the sun, if the resistance of the ether, in which it swims, and its gravitation toward the sun, did not hinder. But as the one is counterbalanced by the other, it is kept in the same point of space. And to the same permanent cause, must be attributed its perpetual, regular, and imperceptable course. Hence, though it moves at the rate of above a thousand miles an hour; yet it is so smooth, as not to be perceived.

Wisdom likewise receives a corroborating evidence from the numerous inhabitants, productions, and ingredients of the earth: The many different species of animals and insects, the vast variety of trees and fruits, the immense numbers of herbs and roots, of  
grafs



grafs and corn; with its internal furniture of metals and other materials, which give a solidity and firmness to the surface, without preventing its fruitfulness and cultivation, or incommoding its inhabitants.

And this great variety of things giving an incontestible evidence of the wisdom of God, manifesting itself in innumerable and inconceivable ways; so especially in the particular, as well as general differences which obtain amongst many orders of beings. For, one sort being sufficiently distinguished from all others; in the same kind, especially where property is concerned, there is a particular distinction in size, form, colour, or other external matter or mark of evidence, whereby confusion is prevented, and property secured: And this is so general, that, I presume, there is not an instance in ten thousand, either amongst men or other things, wherein two exactly agree. Which being evident indications of the Creator's skill, who but atheists in principle or practice, can avoid some serious impressions from a consideration of them!

The *Air*, which is light and yielding, and so textured, that, perhaps, it cannot be seen, is, notwithstanding, wonderful in its operation and use. It is absolutely necessary for the beginning and continuance of animal life, it being impossible for any creature to subsist without it. It is also the element of, and is replenished with, a vast variety of species of flying inhabitants, with different and variegated plumage, in which they hover at pleasure, and through which they wing their way for safety and delight. It is the vehicle of sounds, and conveys the effluvia of fragrant nature to our nostrils. It tempers the earth for agriculture, and is the purifier and preserver of  
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the whole store-house of nature. It bears the clouds on its wings, and carries them from one quarter of the heavens to another. By this the mariner is wafted to his desired haven; or intimidated, retarded and utterly disappointed in his intended purpose. Yea, this animates all nature; is the spring which moves the whole machine: Nature without it would be as a dead putrefying carcase; création worse than chaos!

It is the messenger of good, and the minister of evil. When the Almighty condescends to deliver, he can chase one element with another, and drive back or dry up the overflowing flood, that the dry land may appear: \* And when to satisfy the wants of his indigent creatures, or gratify the cravings of an impatient people, he conducted multitudes of *quails*, on the wings of the wind to the Israelitish camp. † If to afflict or punish, he can dispatch by this invisible vehicle the destructive locust, plague, or other mortal disease. By this, which is the breath of our nostrils, he performeth his wonders in the firmament above, in the earth beneath, in the sea, and in all deep places; so wonderfully diversified is the wisdom of him, who fashioned all things according to the council of his will; and who, in his government of the natural world, acts without controul, bringing his wind out of its treasures, and causing it to blow where he lists, in whose hand are its ways, and by which he serveth his purposes; for his way is in the whirl-wind and stormy blast.

The deep and widely-extended *Ocean*; which, without answering some great and excellent purpose, would be deemed a waste or an encroachment on the earth: But a proper attention to its utility, shews

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\* Gen. viii. 1. † Numb. xi. 31.

the wisdom of God therein to be eminently great. For, extended as this collection of water is, it is not too large to answer the design of the Almighty in the ends of creation and providence. Is it not one source of all our store? What would the earth produce without its aid? Hence the truly mysterious and marvelously wonderful method of providence, in raising up from the sea large and perpetual quantities of water, which is deposited in the air, and carried on its wings to the remotest part of the world; and, as the exigences of the earth require, is distilled in gentle dews, and more copious showers of rain, snow, &c, by which, as vegetables of every kind receive nutritious juices, the whole earth is replenished with blessings, and every living thing richly provided for. And these are so necessary, that a restraint of them has often caused a temporary famine.

And to preserve the fountain from being diminished to a degree insufficient to subserve the wisdom of God, it is refunded; the greatest part of the liquid element is conveyed back to the place whence it was taken, by the rivers and subterraneous passages of the earth. And thus, like the circulating blood through a human body, there is a perpetual and profitable motion.

A second benefit resulting from the sea, as an effect of the wisdom of God, is, that it is replenished with a promiscuous crowd of scaly inhabitants. These, numerous in their kinds and infinite in their numbers, fitted for the cool and flexible element, perform, without overseer or guide, the various tasks by the author of nature assigned. That degree of intelligence with which the first of every species was furnished, and which has been propagated with every succeeding

succeeding order, has sufficiently instructed them in all matters of œconomy, calculated for their continuance and increase.

And infinite wisdom decreeing that some animals of little service to men, should, by others, be subdued and kept within proper bounds, that their numbers might not be a nuisance to the earth; how wonderfully does the same wisdom appear in the decree concerning the fishes of the sea! Instead of a provision distinct from themselves, of which their element affords very little, they are destined to be the food of each other. And to prevent this procedure from reducing them to too scanty numbers, the increase of each is proportioned, whereby they are rendered sufficient for themselves, and afford a repast for myriads of mortals on every part of the globe.

The *Revolutions* likewise, which nature regularly makes, are similar proofs, as of the infinite, so of the unerring wisdom of God. The ponderous earth, with its incumbent load of things, animate and inanimate, in its constant whirl from west to east, which it performs in the most exact order, produces a perpetual succession of day and night. And by this motion on its own axis, every side being turned towards the sun in the space of twenty-four hours, every habitable part of the earth, except those near the poles, witness the alternative of day and night, and the good effects of both in so short a time. And while it is thus incessantly labouring for the good of its inhabitants, it takes a different rout, from the north to the south, and from the south to the north, which it performs in twelve months; whence ariseth that perpetual and almost imperceptible change of seasons, governed by heat and cold, as the earth inclines to, or recedes from,



from, the sun's directer rays; the reason of the summer's heat being the rays of the sun falling more directly on the earth, as the winter's cold is occasioned by the oblique direction of the same rays. Hence it is, that as the earth's *diurnal* motion gives day and night, its *annual* motion is the cause of summer and winter; and both conspire to give the earth that temperment which is necessary for its production of provision for all creatures: In which is discerned the wisdom of God, so constituting and ordering all things.

And that these revolutions are the effect of divine wisdom, is indisputably evident: For though it is granted that bodies influence each other toward producing effects, as the sun the earth in respect of fruitfulness, &c. according to the different positions in which they stand opposed to each other; yet that regular variety of situation in which they have continued, and in one point of which they were first placed, can be resolved into nothing but the wisdom of God, who, as a wise master-builder, foresaw the absolute necessity of so various an order, for the continued usefulness of the whole. For, had the earth, like the sun, been detained in a fixed position, (which it is, as it respects the earth) the parts facing the sun would presently have been parched or turned into burning sands; and the opposite parts, through the sun's perpetual absence, stagnated with cold; in both which cases, unfruitfulness had been the consequence, and only the parts influenced by the sun's indirect rays, could have continued in any considerable degree fruitful. To resolve the contrary of which, into any thing but the wisdom of God, is the foolishness of folly.

The Power of God executed the things which his wisdom designed. Stupendous are the things



things which are seen! And whence collected he the materials of which earth and skies, and all other creatures are composed? Whence came the elements, the source and matter of corporeal beings? Did not God create them? As they once were not, and as nothing can produce nothing, they rose into being by the power of his word. He spake, and it was done! He said, *let them be*, and they stood forth.\* He made the earth, air, water, and fire; which for a time continuing in a confused mass, he separated, and out of them formed all sublunary things; the compositions of all creatures being a mixture of the whole. And though less than infinite power could not produce so wonderful effects, yet with what facility did he finish his work!

And how wonderfully does the same almighty agency manifest itself in the preservation and government of the whole! The skies, with their numerous and noble hosts, hang pendulous without visible support; nevertheless are supported and preserved in all the bloom of youth. Yea, the earth, which hangs upon nothing, and has no solid foundation to rest on, being suspended in air, remains the same in nature, situation, and motion. The air, notwithstanding the many things that mix with, and adhere to it, retains its substance, and performs its office in a due subordination to God's providence, and the good of all creatures. And the sea, with its perpetual flux, and reflux, in its place; and the water thereof in its unremitted motion, in ascending and descending in vapours and showers in ministering to the earth, has been preserved in its fullness and motion from its first existence, through all past generations: Yea, in the

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midst

midst of such revolutions and changes as human affairs are subject unto; when empires have changed their masters, and governments their forms; when arts and sciences, and matters merely contingent, depending on the short continuance and caprice of men, have been raised or depressed, nature, in respect of the various orders of beings and government of the whole, has continued (notwithstanding the chasm occasioned by the flood) in an uninterrupted course to this day. These, by the decree of the Almighty, according to the law, by which he preserves and governs all things, remain, and must remain, till he revokes it; *when the heavens will pass away with a great noise, the elements melt with fervent heat, the earth also, and the works that are therein, shall be burnt up.*\*\*

And the wisdom of God being exhibited in the inconceivable variety and harmony of, and his power in giving being to, and preserving all things; his goodness is conspicuous in the constitutional quality of them. *Goodness*, in inanimate simple essences, is their agreeable quality in reference to other things; in compositions, it is a regular mixture of the whole; in things animate, it is that which makes them easy in themselves, and useful to others; in mankind, it is the disposition which renders their existence profitable and pleasant in itself, subservient to the good of society, and instrumental to the glory of God.

The first conceivable idea of goodness, is the whole nature of God. He is (*αγαθος*) *Good* in his essence and attributes; the original good, and goodness itself. Hence he is without compare; other goods may, yea must be compared with his, but his with

none.

none. He is also the author of good to all creatures, and the standard by which it is to be measured; and according to the degree of nearness to which the goodness of any creature approaches his, that is the real worth of it.

And all things rising into existence by his powerful word, they were constituted good according to their natures, qualities, capacities, and intended uses. The elements originally contained no natural evil; and the animal part of creation being partly composed of the elementary, consistent with the divine veracity, the compositions were as good as the simple ingredients: For the unerring Judge pronounced them *Good*. But the goodness of God was drawn in the liveliest colours, in man's rational, holy, immortal nature. It was the master-piece of created perfection and beauty; the image of the deity reflected in the glass of the creature, realized in the sweet harmony of knowledge, holiness, happiness, and immortality: By which he made a nearer approach to the true standard of good, than any other creature.

Moreover, having established a qualitative and subservient use betwixt the general orders of beings, in reference to the support and prosperity of each other; vegetative life ministering to animal life, and both to the human species, it is presumed they were as good in their relative capacity, as in their real natures. Hence man's every sense was regaled: His eyes beheld the beauty of all terrestrial things; the azure heavens over his head, and the blooming earth under his feet, with a multiplicity of shining forms, composed of animated matter on every side, and himself as their king, commanding the obedient whole. His ear, struck with the melodious voice of nature; the  
birds

Birds with their tuneful notes, and other creatures with hoarser accents, served to render paradise more paradisaical still. His palate, exquisitely sensible, relished the rich variety of delicious fruits prepared for his repast, without fatiguing toil, and without satiety of their sweetness. Eden, (no inclement clime, where rustling winds, driving hail, and scorching suns, frisked and unpolish nature's face,) where all was smooth, soft, and delicate to the touch: Brawniness of hands, or other parts, by intense labour, had no place in paradise; hence a similar smoothness, and mutual softness every where obtained. Yea, fragrant nature, with her rich perfume, high-scented effluvia, mingling with the breath of their nostrils, was health to their bodies, and pleasure to their lives.

Thus the uncreated original Good, made known the riches of his goodness, in constituting all things good in themselves, and with respect to each other. And there being a concurrence of wisdom, power, and goodness in the creation of God; doubtless of justice also, especially respecting intelligent creatures.

*Justice* was the attribute by which the Almighty formed his plan, and according to which he executed his whole design. Justice is both the issue and guardian of holiness; it springs from, and is a defence of that divine quality: And forasmuch as the Almighty is perfect in holiness, he is necessarily just in all that he does. Hence he could not give such a constitution to any creature, as would inevitably make it miserable; nor so subject it in point of service to any other creature, as that its life should be a greater burthen than blessing unto it. How much less could he create immortal souls for eternal misery? The subjecting a creature to some degree of misery for a season, in order



der to its greater enjoyment of happiness afterwards, is highly consistent with justice: But subjecting souls to perpetual misery, without any default of their own, would be unjust, there being no possibility of a future recompence; so, consequently, was never done by the Deity.

Yea, the subjecting *all men* to a *possibility* of eternal misery, by causing it wholly to depend on the conduct of *one*, without their own consent, as in the case of Adam and his posterity, would not consist with justice. And all men not consenting to be represented, and to have their eternal state determined by his conduct, I presume, their *final* misery did not absolutely turn upon his disobedience: For though he did represent them, as they were *seminally* in him, and acted for them in that which concerned their eternal state; yet, I believe, the Almighty did not cause their salvation to depend on so casual a thing as Adam's abstaining from the forbidden fruit, without designing, in case of failure, to depute his son to act for them as a Redeemer and Saviour; as well to atone for original sin, as to procure for, and possess them of a measure of grace, to capacitate them to serve God, and so pass through a state of personal probation, in reference to eternal life. Yea, 'tis probable, if Adam had retained and transmitted purity to posterity, it would not have exempted them from personal trial; as what Christ did for their restoration, especially from actual sins, does not free them from the necessity of working out their salvation, as probationers for heaven.

And the Almighty making the production of one person to depend on the matter and means of others; and if Adam's offspring had issued from the matter corrupted by the first offence, they had become  
sinful



sinful by natural necessity, without any personal fault of their own. And a sinful nature producing a sinful practice, which necessarily involves in greater misery and ruin, without any possibility of extricating themselves out of it; it was highly necessary, that they should be provided for: Justice required, that either Adam *only* should suffer for his sin, or be no parent to mankind, or his helpless posterity be relieved. Agreeable to which, the promise of a Saviour was made before sentence was pronounced on Adam and Eve in Paradise.\*

Seeing then that the Almighty could not create souls to wrath, nor suffer them to perish without personal trial; so being glorious in holiness, he will never do wrong to any creature. None will have cause to charge him with injustice in withholding good when it is due; nor in the infliction of penal evil without cause: For he will judge the world in righteousness, and give to all their due, in proportioning rewards and punishments, according to their qualities, capacities, and deportments.

Herein appears what may be known of God, viz. his spiritual, holy nature; his wisdom, power, goodness, and justice; all which are conspicuous in the works of creation and providence; for the heavens exhibit his glory, and the earth sheweth his handy-work. These, to every nation and generation, are faithful witnesses *that he is*,† and what he can do. Human wisdom would consider them as the issue of long deliberation and labour: But, the elements being first formed, he finished the whole in six days, in such perfection and inimitable order, as not to require a review, but in order to be pronounced, *very good*:‡ How wonderful then is God!

II. Proceed

\* Gen. iii. 15.

† Heb. xi. 6.

‡ Gen. i. 31.

II. Proceed we now to speak of Man, made in the image of God.

Man is a being composed of a body and a soul. His body, taken from the dust, is a composition of the elements; and is so nearly related to this world, that it may with propriety be termed a part of it: Which relation capacitates him to partake of the profits and pleasures, which almost every creature ministers to his several appetites, and senses, for his support and delight.

His soul is a spiritual being, different from his body, in which it is placed, and by which it is governed. The spirituality of the soul is inferred from its origin, God; who, after forming the body, breathed into him the *breath of life*, and he became a *living soul*;\* and from its actings, which matter, however modified, cannot attain to, viz. thinking, reasoning, remembering, &c. all which are acts of intellectual nature, and spring from that principle of intelligence, seated and terminated in that part of the body, where all the animal senses meet, viz. the head: Which situation of the soul, is sufficiently demonstrated by, and becomes self-evident to all, who, retiring into themselves, consult the rise of their own reasonings; all which flow from that part only.

And the spiritual nature and situation of the soul, evidencing it to be the principle of life, it is, in consequence thereof, the spring of all voluntary motion. For though the body moves by matter and means of its own; by the nerves originating in the brain, and conveying thence animal spirits, whereby life and sense and motion are preserved and performed in all parts of it; yet they are but secondary springs of motion, being commissioned and guided by the rational spirit; all

\* Gen. ii. 7.

all voluntary motion resulting from understanding and choice, which are the properties of spirit only.

The quality of the soul in the original state, was correspondent to HIS in whose image it was made. For, the service of man being to consist of acts agreeable to the will of God; it could not consist with his wisdom and goodness, to constitute a reasonable, religious, accountable creature contrary to himself. Wherefore, intending him to be an imitator of his inimitable perfections, it behoved him to be possessed not only of a spiritual nature, and its faculties, mind, and will, wherein he might agree with God's natural image; but also be replenished with whatever might give him the nearest resemblance of his moral image, the holiness and happiness of God. As such, he was free from every temper and affection contrary to God, and disquieting to himself. And from the spirituality and purity of the soul, arose all the properties peculiar to the primitive state of man.

And being a composition of earth and heaven, and having senses adapted to both, he was qualified to act in a double capacity; to serve his Maker in a religious regard, and superintend the affairs of this life. Hence he was knowing in things celestial and terrestrial: Yet not as containing innate ideas of either; but only capacitated to receive the notices and impressions of spiritual things, and the images of the earthly through the outward senses. But though the faculty of knowing did not imply ideas of things extrinsecal to itself; yet it could no sooner exist, than be sensible of its Maker, objectively: For, the eye of the mind being clear, and capable of discerning spiritual objects, and having the irradiating light or presence of the Lord, he was necessarily the first, because the nearest object  
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of the mind. And by the same ability, but through a different medium, the senses of the body, the soul was capable of conversing with, and judging of external things: For as Adam gave names suitable to the natures of all creatures; it is probable, he formed a just notion of them, prior to any attention to their operations and effects.

A second property of the soul was its powerful agency. The body, a compound being, by reason of its weakness, is easily reduced to a state of inactivity: But the soul not consisting of parts, nor composed of different things (being one simple essence) is always active. And the invisibility and fine texture of air, giving it a distant resemblance of spirit in general, the permanent action of it, is analogous to that property of spirit, termed power: Whence ariseth the soul's unremitted action in thought, &c. and agency in actuating the body. And though spirit is not incapable of being annihilated by its Maker, yet it is not subject to decay of itself, nor can be destroyed by any creature. Hence,

The rational spirit of man is the same in all the vicissitudes of life. Its power is unalterable, manifesting itself according to its own and the peculiar quality and condition of the body it informs. It shews its power in good or evil; in joy and grief, in love and hatred, in courage and fear, in hope and despair: And when the body languishes under sickness or pain, infirmities and old age; in the midst of nature's ruins and the wreck of time, it suffers no diminution. In the hour of death, when the blood runs tardy in the veins, and the pulse beats low; when every nerve is unstrung, and the whole scene of outward things is closing, it retains its power; and except blinded with ignorance, hardened by sin, and



rendered past feeling, it has forebodings of its future fate, witnessing a glorious earnest of heaven in holiness and happiness, or a fearful looking for of hell in a guilty conscience. Yea, when all connection and commerce with the body is broke off, it subsists in the enjoyment of heavenly bliss or hellish torment. Thus the unchangeable nature of the soul infers its natural immortality, that being the basis on which that doctrine is built.

And that permanency might be rendered subservient to its real use, it was accompanied with *Goodness*, another property of the soul in the original state. Not an indifferency to, or equilibrium betwixt right and wrong; for that had been to have a mixed, or no quality, a mere *rasa tabula*, to be impressed by things extrinsical to it, without any understanding and choice of its own: Both which were foreign to the primitive state of man. For, every substance having a quality, and it being highly derogatory to God, to suppose that a spirit morally evil was created by him, it was holy, prior to choice and every other thing: A necessary consequence of which was, that holiness being the ground of its moral powers and perfections, goodness ran parallel with the whole soul. It was good in its essence, understanding, will, affections, and tempers.

Its essence, being spiritual, was comparatively good, as spirit is a nearer resemblance of God than matter. God is a spirit, but to animal sense invisible. Similar to which, the spirituality of the soul comes not under the observation of any of the outward senses. Hence it is, that definitions of spirit, are rather negations, what it is not, than positive peremptory declarations of what it is. It is not matter; it has

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not the grossness of its nature, nor its insensible property. Spirit is a pure, subtle, lively, active, powerful substance. Its action evidences its difference from matter, and infers its likeness to God. For, as God formed all things, and put and preserves inanimate things in motion; bodies possess of spirit are moved by it; in particular, the spirit of man, informs, and moves his cumbrous body with great agility and mighty force.

And their spirit being intelligent, and receptive of instruction, and retentive of what they were taught; and having the objective aid of God's outward works to instruct them, and the superadded assistance of his inspiration, the whole issued in the knowledge of God, themselves, and the world. They had knowledge of his existence, essence, attributes, and will concerning them; of their own nature, state of life, and end for which they were made; and of the world in which they were placed, and the nature and use of the things over which they presided. And which, being without error, was a proof of the goodness of their *understanding*, and rendered them proper instruments of the Almighty's praise. And their judgment touching all things, being according to truth, it was directed to right purposes; to glorify God, and subserve his providence in governing the world, and answering all those ends for which he furnished them with so great means of knowledge, and so good an understanding. Thus reason was the candle which the Lord lighted up, to guide them in all their ways; and which, being moralized by the holy disposition of the soul, had respect, as well to God, the source of benefits, and end of actions, as to the things of this world.

Their *Will* also corresponded with the will of God, not having the slightest tincture of bias to the contrary. And though it was not immutable, nor incapable of making a wrong choice, (especially by imposition from other things) yet it was good in itself, and wanted nothing of perfection, nor for its eternal continuance therein, but confirmation; which was to be the result of a matter, not of a moral but ceremonial kind; and so was no trial of the (moral) goodness of the will, as inclining or disinclining to the holiness of God's will; but only whether they would remember the prohibition, and act accordingly, in opposition to all temptations to the contrary. And though their inferior appetites gave rise to a desire of animal things, proportionable to their wants; yet that was not inconsistent with their religious desire, nor interruptive of it, so long as nature remained in its created condition. Rather, the satisfactions arising from animal supplies, would minister to their thankfulness, and tend to retain the will in obedience to God. Nevertheless, the soul being placed in a body surrounded with objects of sense, it was necessary to govern the senses, and keep them in due subordination to reason and religion: and, in the use of, and for those things to glorify God.

Neither were their affections different from other primitive powers of the soul. Their *Love* was natural and free, and proportionable to the capacity of the soul and the command requiring it. It necessarily issued from the image of God stamp'd on their spirit in the day of creation. That was its origin, the one only root of religious love. For, if the knowledge of God, daily benefits, contemplation of his works, with a promise and prospect of future felicity, were

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any, they were but a secondary cause of it. The first and principal cause was likeness to him. Other things, as they evidenced God's bountiful goodness, and how much he merited their favour, exhibited the reasons of loving him with all the heart, &c. and so subserviently assisted the divine principle. Therefore holiness being the cause, and other things motives to; and love, having the Lord for its object, it consisted in a pure affection for, and a sincere and earnest endeavour to please him. It preferred him as the chief good, and produced spontaneous acts of obedience; gave wings to every faculty and affection of the soul, and swiftly moved every member of the body, to execute the designs and dictates of the mind. And hence being natural, it was easy and delightful to love him with all the heart, soul, mind, and strength.

Yea, *Fear* originating in the same root with love, was good in its nature and use. Fear was natural to them, as they were sensible, dependant creatures. And dependance made it both their duty and privilege: For, their being and well-being depending on God, it was right and profitable so to deport themselves, as to render it honourable and amiable to the author of being and blessing, and subservient to their own ease and advantage. But their fear was both moral and natural; it resulted as well from reverence and regard, as from sense and dependance. And being accompanied by, and consisting with love, joy, &c. it was no timid nor tormenting thing: They feared no want, nor punishment from God, no failing of his goodness, nor infliction of evil. It was an holy awe of the Almighty, inasmuch as his greatness and goodness were the proper objects of it: And which, while obeyed, necessarily issued in a holy, wise, regular conversation and conduct.

And having no uneasy sensations from present circumstances, not any apprehensions of future infelicity; and being replenished with every profitable and pleasant thing, their *Joy* was good, was such as could not fail of the approbation of God, and of rendering their existence on earth, a source of serene and exuberant delight. And immortality being a constitutional property of the soul, so fearing no dissolution of itself, nor any diminution of its happiness, their rejoicing respected as well their future felicity as present condition.

Yea, so rich and redundant was their paradisaical portion, and so bright the prospect of its continuance, and the increase of celestial joys, that notwithstanding the possibility of being deprived of present, and cut off from future good, implied in, and signified to them, by the threatening of death in case of disobedience; yet their *Hope*, was great and good; it issued from holiness, and having the promise and prospect of terrestrial and celestial worlds for its object, it was full of rejoicing and immortality.

And being formed in the image of God, which elevated him above all orders of animals, to a degree little inferior to angels; and having the government of the whole put into his hands, the property of his holy, high, and lofty nature, (being degenerated, is now called pride, which can suffer no rival, nor brook equal or superior) was, in the original condition, true greatness of soul; and was as well a preservative, by reason of its goodness, against usurping unlawful authority over others, as from stooping to, or being guilty of, any meanness inconsistent with the dignity and honour of a rational and religious creature.

Yea,

Yea, the resenting vindictive passion of the soul, (now called anger) having its foundation in holiness, proceeded according to the rule of righteousness in what belonged to its province. And it being necessary for man, set over, and for the government of subordinate creatures, to distinguish betwixt right and wrong actions, so also to have proper sensations of them, that he might distribute to every creature according to its conduct. Moreover, being constituted both for human and religious society, if in exercising authority, (especially over children, if not in some other cases) correction of any kind had been necessary, it must have been administered with a proper judgment and just sense of the wrong requiring it. Indeed, moral temper, like taste, was a rule to itself: Whatever was according to its particular quality, was agreeable to it; and the contrary, its aversion. So the ground of this temper being the image of God; righteousness was pleasing, and unrighteousness displeasing to it. And the goodness of its nature being a preservative from extravagance in its exercise and exertion; (corresponding with his who is slow to wrath, and of great goodness:) It would not spend itself in personal abuses, and other methods of afflicting mankind, nor by unmerciful ways of ruling and punishing inferior creatures. It would manifest itself in distributing justice according to the law of moderation; and, in all possible cases, intend as much the benefit of the sufferer, in producing repentance and reformation, as punishment for past offences.

And every thing having its reverse, in reality or imagination, the contrary of ambition is humility. And holiness giving a just poize to every passion; and they, the subjects of these passions, being depen-

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-dant on God, and under obligations to serve him; and a sameness of nature and state subsisting amongst them; and having affection for, and dependance on each other for assistance; and being accountable to God for their conduct, humility was natural to, and necessary for them; it was the law of their heart, and the rule, duty, and exercise of their lives: They were lowly in their own eyes, and mutually subservient to the service and satisfaction of each other.

Now this native unfeigned humility was accompanied with meekness; which, being the reverse of anger, was a soft, easy, pliable disposition of mind: And which, being an antidote against, and corrective of the resentive temper, and mollifying of its fruits, the words and works produced by it rendered its possessors easy in themselves, susceptible of good, proof against interruption from others, and promotive of the peace and prosperity of all; producing compassion, kindness, &c. in conversation and conduct.

And this goodness, in conjunction with the other powers and properties of the soul, was the ground of *Justice*, in reference to God the Creator, and to all creatures according to their several natures, and the relations in which it stood to them, giving to all their due. To God, spontaneous acknowledgements of his wisdom, greatness and goodness, conspicuous in the newly-created world; praising and magnifying his name, walking in his fear and love, and by moving in the sphere in which he was placed, did his will on earth as it is done in heaven. To creatures of every kind; to mankind in particular, who being of one nature and family, were constituted and circumstanced to render mutual service and reciprocal satisfaction. And the law of truth being written on their hearts

heart, it was natural and easy for them to transcribe it in their lives, in doing to one another as they would be done to. And, in respect of the animal world, to govern them as became the creatures of God, created and calculated for their content; ministering to their senses and appetites, ease and animal satisfaction.

Thus was man, with a spiritual, rational, immortal nature; a clear understanding, righteous will, holy affections, and dominion over all sublunary things, made in the image of God. So did the Lord of Glory create him an image of his own immortality, and communicate to that nature a holy quality, that he might resemble his Maker in a serene tranquil mind, as well as in other powers and properties.

And in this holy, happy condition he was designed to continue; capable of doing his Maker's will in all that concerned him as a worshipper of God and governor of the world, being furnished with whatsoever was requisite for a right discharge of his duty. And his created condition being good; the things intended to perpetuate it, were excellently calculated to answer that purpose; for he was placed in the midst of a rich profusion of all that could profit and please: Every sense and appetite of the body, every faculty of the mind, and religious disposition of the heart, had their satisfying delights.

But a positive command being added, a single prohibition as the test of their obedience, in which, through the subtlety of Satan, they fell: This threw a gloom on their glory; and from the heights of holiness and happiness, cast them down to the depths of sin and misery; which I intend for the subject of the following discourse.

The



# The Fall of Adam.

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D I S C O U R S E

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GENESIS, Chap. ii. Ver. 17.

*In the day thou eatest thereof thou shalt surely die.*

**G**OOD as man's primitive condition was, it was notwithstanding a state of probation, in reference both to time and eternity. The matter of probation was the prohibited tree; their conduct touching that was to determine their future condition. And being a sensitive external thing, and no object of the mind, nor having any temptation from want, the lines of duty fully drawn, and the sanction of the law clearly revealed; their danger in not enduring the trial, did not issue from ignorance, or evil inclination, or necessity of body, or want of ability to perform the task assigned, and stand the time of their trial; but from remitting their care in remembering what had been delivered to them, in that case, and in not sufficiently guarding against all insinuations from without, not tending to their continuance in that happy state.

But

But Satan, once an angel of light, having passed through a similar state of probation, and through deduction from duty had met with punishment proper to his crime, (being cast out of heaven without hope of recovery) and envying the happiness of the first pair in paradise, maliciously sought to make them equal with himself in crime and punishment; insinuated himself into the serpent, and so acted the orator, that the weakness of woman yielded thereto. *She took of the tree whereof God had said, ye shall not eat, and gave to her husband, and he did eat also.* \* Thus the divine prohibition was broke through, which brought death into the world, *In the day thou eatest thereof thou shalt surely die*, was then initially fulfilled; the life which they had received, and by which they were rendered capable of living agreeable to the will of God, was forfeited and effaced.

But to form a better judgment of this, I shall,

I. Consider the death they were threatened with. And,

II. How they died.

And first of death. Now death is the privation of life; but contraries illustrating each other, in speaking to this part of the subject, it will be necessary first to shew in what sense they lived; for only as they lived, so only could they die.

And first; from the nature and situation of man, it is evident that he could not subsist without other things; and having a privilege of eating of every tree of the garden, *save one*; it indicates that he had an animal life, to which the fruits of paradise were to minister. The fountain of this life was the blood, diffused through the body, the minutest fibres of flesh,

and

\* Gen. iii. 6.

and the most callous parts of the bones partake of its influence. Of this, the fleshly heart resident in the breast, is both the source and receptacle; it flows from, and after circulating through the several parts of the body, returns to it again. This life was without understanding and will.

Moreover, being constituted Lord of the earth, to govern subordinate creatures, it evidences his having a rational life; which, though belonging to the same subject, differed essentially from his animal life. If matter was that of which it was made, it was not matter as it made a part of man's composition. It was spirit, because it could think and will, which matter, as such, is incapable of. But as thinking is restrained to one part of man, and the soul being *substantia cogitans*, a thinking substance, it is not seated in every part of the body. Rather, being to the body what a ruler is to a nation, it resides in the capital, the head. There all reasonings and councils are formed, and from thence issues all commands for the government of the body, and the affairs of this life. This life was spiritual, rational, and immortal.

And being created and qualified to worship God, to serve him in a religious capacity, as well as to superintend sublunary things, it infers that he had a moral life, which was holiness inhering in the substance of his rational spirit. This life implied both the knowledge of God, and a disposition to serve him. Which knowledge, being of a religious nature, resulted from the likeness to and connection which subsisted betwixt man's moral nature and the Most High, the effect of having the same mind, and union and communion with him. And, their disposition to serve him, contained every affection and temper agreeable to the nature



nature of his law and government. This life was divine ; yet mutable.

Hence possessing a moral, rational, animal life, it was in regzrd of these that they were liable to die, the threatening having respect to every particular of the whole. This is evident from the nature of man, the subject of this life or lives, and from the manner of his offence, which was gradual, and performed by the several parts and powers of human nature. For, the temptation being first proposed to the mind, and gaining its assent ; eating was but the execution of what the mind had consented to : Which indicates that the whole man was concerned : Therefore there was the same reason for punishing the whole, as any part thereof. Had it been the offence of one part only, it had sufficed to punish that : But the whole being culpable ; reason offending in believing a lie, the moral principle in sacrificing to Satan, and the animal part in eating the forbidden fruit, it was but just that the whole should suffer. This then, the loss of moral, immortal, and animal life, was the death consequent on disobedience. The manner of which, I shall in the second place consider.

And first, their moralability was affected. Holiness, the religious life of the soul, was lost ; by which, in that respect, becoming dead in themselves, so also to all the objects and exercises of it. Their understanding, though clear as the unspotted mirror, by that fatal apostacy, was turned into midnight darkness, whereby they were rendered a mere riddle to themselves in regard to religious things. The desire *of being as Gods, knowing good and evil*, was punished with a blindness which made them insensible of, and secure in bad circumstances. Good and evil had now the same aspect ; for, as a blind man cannot distinguish

colours, those benighted souls did not discern things which differ; they saw not from what heights of holiness and happiness, to what depths of sin and misery they had fallen: So they were unconcerned, they neither felt nor feared for themselves.

Thus light being turned to darkness, and thereby all moral discernment of themselves lost; likewise of God in the same respect. His glorious light, which is brighter than the shining of the sun in its strength, and which is the object of pure minds only, disappeared. Their internal eye having suffered the loss of its receptive power, it was rendered unrecipiente of that light in which alone the Lord could be seen: For, as the eye by the rays of the sun discerns its body; internal light is the mean of morally discerning God: But the soul's moral sight being darkened, notwithstanding his presence, they could not discern him: They were then as incapable of seeing him, as the eye of the body is of viewing visible objects, when it has lost all power of beholding them.

And the internal knowledge of God having an inseparable connection with his being the object of religious worship; it being impossible to love, delight in, and adore him as Creator, Benefactor and Lord, without an immediate and direct knowledge of him (not mediate and indirect by his works) to guide their affections and addressees, that their offerings might be with understanding and acceptance; but sin having separated between God and the soul, their midnight mind was incapable of seeing and giving him praises due: They could only offer (if any) a blind senseless offering, the sacrifice of a fool: Therefore he ceased to be the object of their religious adoration. And though creation was still a proof of his existence, and afforded a philosophic idea of him;

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get that implying no direct manifestation of him to the mind, the best monumental inscription they could raise to him, would only equal the Athenian *Αγνωστω Θεω, To the unknown God.\**

Here ended man's moral understanding : His spirit was no more the candle of the Lord searching the inward parts ; that lamp of heaven was put out, and therewith all sight of himself and the celestial world ; so being cut off from supernatural things, their views were cast upon the form and condition of their bodies ; which, it is probable, till then, they had seen without concern, their native purity and innocence making them live a life of great abstraction from things sensible, not knowing, or not considering that they were naked ; or it being no crime so to be, and so no cause of shame ; to which adverting, they were ashamed, I presume, with an evil shame, their bodies being probably the same as when they were not ashamed ; which being the condition the wisdom of God placed them in, and, in which, no doubt, he designed them to continue, was the rule whereby to judge and determine what was shameful, or not so. And shame not resulting so much from guilt for departing from the commandment delivered to them, as a beholding the visible state of nature, comely in itself, but now matter of shame to them ; they judged not in the wisdom of God, but that of the serpent, which *calleth evil good, and good evil.*

Hence being rendered dark and undiscerning in things religious ; their *will*, touching the same things, no longer corresponded with the will of God. Though formed upright in an holy disposition of heart, they sought out inventions in sacrificing to another than God ; and by disobedience to him doing service to

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\* Acts. xvii. 23.

Satan, they renounced allegiance to God the creator, and subjected themselves to Satan, the usurper; which being done in a state of innocence and freedom, it was choice and not necessity that determined them. Moreover, the whole of their happiness depending on their conduct in reference to that command, obedience or disobedience to it being to determine their future condition, their unneccessitated sin was a free and full forfeiture of present and future benefits. And as the matter wherein they were tried, was not of a moral but positive nature, it had no dependance on their religious inclination either for or against it: Therefore the trial was fair. Had the test of their obedience been, whether they would morally know and love God, or be ignorant of, and hate him; nature had determined it, it being natural for them so to know and love him. And seeing that the fruit of the tree was no object of their religious choice or aversion, it was highly proper for the wisdom of God to permit a command contrary to his own to be urged, that there being equal weight in the outward motives, and neutrality in the inward inclination, it might wholly depend on their voluntary choice. Therefore, being free, and choosing the prohibited fruit, that fixed their future choice and condition, by rendering them incapable of choosing moral good, (as, perhaps, while they were holy, they could not choose moral evil.) So their will being depraved, its bias was to evil, and evil only was their choice. Which evidenced them dead in disposition and desire to God, and goodness, and the happiness of a future state.

Their affections all, were alienated from God. *Fear*, reverential fear, deposited in the soul, and deputed

created by the author of nature to excite them to duty, and preserve them from danger, was deadened and turned to torment. And fear being the centinel of the soul, to prevent a surprize, Satan assumed the serpent. Had he appeared in his proper colours, fear had taken the hint and given the alarm; but his borrowed form not striking terror, his wiles were unsuspected. His speech also was free, and wanted not the air of benevolence and disinterested affection. His wisdom taught him to attack the woman, whom finding alone, she was the sooner reduced to his obedience. And not hoping for success, without opposing the Almighty's command, he insinuated that the prohibition could not be taken literally, that death would not be the consequence. And to supply what was wanting in truth, (by an artifice consistent with his character) that his words might carry conviction and gain credence, he suggested that the fruit was prohibited for no other purpose but to keep them dependant on God; and that, if they took and eat, their eyes would be opened, and they would be as Gods, knowing good and evil. Thus eluding her fears, and exciting her hopes, she took and eat, and gave to her husband, and he did eat also.

Hence Satan having carried his cause, sin was finished, and death succeeded; which, with its essential properties of blindness and hardness, rendered them secure in an evil and dangerous situation. In the interim, betwixt sinning and hearing the voice and sentence of God, they were insensible of their religious loss and unhappy circumstances; and, as it appears, cared for nothing but a covering for their bodies: So, was the fear of God extirpated, and their glory turned to shame. But,



When the Almighty (who knew what they had done) came to arrest and convict the offenders, on hearing his voice, their fears started up and hurried them to hide among the trees of the garden; they fled as from the face of a foe, he was terrible to them, they could not stand in his presence. And it being necessary that their conduct should pass the scrutiny of a formal procedure, to induce them to acknowledge their crime, and exhibit the justice of the sentence to be passed upon them: God called to Adam, and said, *Where art thou?* \* When, after a particular inquiry, being found guilty, every delinquent was sentenced according to the part he bore in the disobedience. So, in a short, but, to us, an uncertain time, they passed through a different chequered scene of things: Their original fear being succeeded with senseless stupidity; and stupidity with tormenting terrors.

And as fear was rendered irreligious and tormenting to its possessor; *Love*, the supreme affection of the heart, was turned to hatred. For, holiness being the life of the soul, and the ground of their religious affections; and its continuance depending on obedience to the positive precept, and disobedience being to induce moral death, or the loss of holiness; disobeying they died, a necessary effect of which was, love to God and goodness was lost. And their spiritual nature (the substance of the soul) remaining, which could not subsist without a quality, it necessarily possess the reverse of what it had forfeited; which, by the rule of contraries, was wholly sinful, the genuine immoral image of the devil, and produced hatred to God and all that is morally good. There could

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be no medium. It was then as natural to hate God and goodness, as to love them while original purity was the reigning disposition of the soul. The quality of the soul in both cases determined their affections. Love to God in the created state was no casual thing, nor depended on choice, but was matter of natural necessity, it being as natural for a holy soul to love God, as for the Almighty to love his own likeness. There was the same necessity in the contrary case. A sinful disposition being become the ground of their affections, it as necessarily hated him, as the once-holy loving angels were afterwards sinful haters of him. Hence they regarded him not, but ran from his presence, and owned him no more as their father and friend. Thus love, the sacred and social tie, was consumed, which separated their affections from God, and rendered them obnoxious to his displeasure. Therefore, as God spared not the angels who sinned, but cast them into hell; the sinners on earth were banished from paradise, to wander over earth's wide maze, cursed for their sake, and rendered perplexing to its possessors.

And forasmuch as love, the first and most excellent affection, was corrupted and turned to its contrary; *Peace* and *Joy*, its inseparable associates, no longer subsisted in the soul. The favour and image of God, their source and support, being forfeited and effaced, they necessarily ceased. Impurity, implacability, guilt and shame, the circumventors and succeeders of primitive perfection, were no causes of peace, nor reasons of religious rejoicing. Rather, these were the matter of their misery, the curse that was come upon them: By which they were rendered completely wretched. In lieu of that quiet of mind in which they were created, and the consolation consequent on it;

it; irreligious remorse, and a sorrow inseparable from it, sat brooding in the soul. Songs of rejoicing, harmony, and unutterable sweetness, as when the morning stars sang together, had here no place.

The days of rejoicing were few, the golden age was presently gone, and the iron age, the season of sorrow, early succeeded. What pity that beings formed so free, should so soon be intangled in bondage and misery! O how unlike the state from which they fell! Partners *then* with those in bliss, unrivaled by angels, for their joys were one. But the sentence to condemnation stripped them of all their plumes; and, if a precious promise had not interposed to mitigate their misery, assuage their grief, and render possible a retrieve of their never-to-be-sufficiently lamented loss, had sunk them into eternal despair. A loss which did not terminate in time; for now,

*Hope*, the spring of action, and support of sinking spirits, also expired. Paradise was lost. Driven out, the garden of Eden, once their delightful habitation, and whose fruit was sweet to their taste, then became a garden sealed. They found no entrance, and a flaming sword and cherubim were placed to keep the way of the tree of life. Yea heaven, the celestial paradise, likewise became a forfeiture; immaculate purity being depraved, their title to glory fell with it. Humility, meekness, and resignation to God having taken their flight, their souls wanted wings to mount to the skies. And as an inseparable effect of the departure of the divine quality, without infusion of foreign evil, the image of Satan was fully formed within them, in pride, anger, self-will, and every other satanical temper and affection. So being deprived of paradise, and disqualified for heaven, all hope resulting from their created condition disappeared, the very idea of it was obliterated.

obliterated. Thus the understanding, will, and affections were rendered the reverse of God, that holiness which made them like him, and which was the ground of all their practical good, was intirely defaced; and that was death to their divinest part.

Death then having passed upon the soul in respect of the quality of it, so also, in regard of its spirituality: For though its spiritual nature was a barrier against losing its being, either by natural decay, or by casualty; yet as by forfeiting original righteousness, it became sinful in its disposition; so consequently, offensive to God, and obnoxious to his wrath. Hence it necessarily incurred and came under a sentence similar to its immortal nature, of punishment perpetual and eternal; which is death in its most terrible form, far exceeding the loss of holiness first sustained by disobedience. That was deprivation of good only, with the possession and punishment of contrary qualities; but this the infliction of real positive evil, of evil inconceivable and unspeakable, the most terrible things in nature being frequently used to signify it; as fire, fire and brimstone, a bottomless pit, perpetual darkness, &c. all which demonstrate the miserable condition of souls separated from God and the light of heaven.

It is true, to mitigate their misery, the Almighty might have suspended his wrath: Or, after inflicting it for a season, have withdrawn it, and left them to suffer by the sin of their nature only, by turbulent tempers, vile affections, and insatiable desires. Or he could have taken away that which he gave, (for he who can create can destroy) he might have reduced the soul to a senseless stupidity, or by annihilation to *nothing*. But, seeing in that case, it could not  
have

have remained the subject of moral death, (for if the Substance had been destroyed, so must the quality also) there could have been no deliverance from sin in this life, nor punishment for it in the next. Moreover, if God had utterly destroyed them as soon as they sinned, it had rendered a new race of reasonable and religious creatures necessary, or the earth had been left without a subordinate Lord. But the nature and degree of punishment consequent on the first offence, in this respect, may be inferred from similar cases, viz. those of devils and disobedient men. These have their part in the lake burning with fire and brimstone. And to the same suffering, in respect of the soul, were the progenitors of mankind subjected by the first offence. This was the second thing signified by death.

Eating the forbidden fruit likewise affected the *human frame*: Not in making, but keeping it mortal; for immortality belonged not to their original state, as the matter of which their bodies was made, dust, a composition of the elements; sufficiently shews: Which, though cast into a curious frame, and principled with life, could not subsist without daily recruits from other creatures; the want of which had thrown them back into their original elements; than which there needs no stronger proof of not being immortal in that respect. That immortality was not a property of the body in the original state, may also be inferred from this, that it was to be the effect of abstaining from the tree of knowledge, and partaking of the tree of life; which is evident from the contrary, from their not abstaining from the one, for which they were prohibited the other; which induced death.

And



And it being very improbable that this sublunary world was designed to contain all that should be born into it; and more than probable the same heaven was prepared for them which the righteous since obtain (for it was prepared from the beginning of the world;) and flesh and blood being prohibited now, neither could they then inherit that kingdom; consequently, their bodies of flesh must have been transformed into spiritual bodies, previous and preparatory to their translation. Therefore, though the sentence, *Dust thou art, and to dust thou shalt return*, was consequent on the original crime, it could not import more, than as they did not abstain from the fruit of the tree of knowledge till the time of probation was past, they took not of, or did not continue *to take of the tree of life*;\* which it is probable, would have preserved them strong and active, till the time for removing them to a more celestial abode had commenced; where bodies, constituted like theirs, would be unsuitable: Which rendered a change in their human frame necessary, as a qualification for a more sublime situation.

And it being reasonable to believe, that this world was temporary in the first constitution and design of it; it was an emblem of man's animal life upon it, which was to be but for a time. In like manner; the tree of life was a sign of that immortal life, which the Almighty designed them to enjoy in the world to come.

Hence it appears, that the human body was nearly the same in the beginning as now. That it was elementary, and sustained by food, and depended on a participation of the tree of life to preserve it beyond  
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\* Gen. iii. 22.

the course of nature, till they had been transformed and translated to a more permanent abode. A much easier, as well as shorter way to glory, than passing through death and the long delay of immortality.

Instances of thus becoming immortal and going to glory, are recent in the scriptures, after the fall; in *Enoch* and *Elijah* already; and, according to promise, many more at the last day will be changed;\* transformation and translation closely succeeding each other. But men, for disobedience, being cut off from the tree of life, the majority of them return to dust whence they were taken, till restored by the LORD JESUS CHRIST.

Thus died Adam in the day of his disobedience; forfeiting the favour and image of God, with loss of paradise and all hopes of a blessed immortality in glory; incurring his creator's displeasure, falling nearly into the condition of devils, in all that concerns a spiritual immortal nature, possessing every temper and affection peculiar to spirits fallen from God and holiness; as pride, anger, self-will, covetousness, self-love, &c. and under a sentence of eternal banishment from God and heaven.

But death terminated not in the person of Adam, but extended to all his progeny; for in Adam all died; died the same death with himself, as being contained in, and represented by him in the original state, feminally possessing all the properties and privileges peculiar to the children of God, as existing in his loins. For, being the first of human kind, he contained the seeds or *stamina* of all his descendants. He was the root from whom they were to spring. Hence *Adam erat nos omnes*, Adam being us all, what

was

\* 1 Thess. iv. 17.

was done by him, was virtually done by us also; and whatever change passed upon him, passed upon all his offspring, according to their then state of existence. Therefore Adam and Eve returning to dust in consequence of the original crime, so do their posterity also; and by the same offence forfeiting original righteousness, their offspring did the same; and the wrath of God coming upon them in condemnation to death, it came upon all who spring from their loins: For, *by the offence of one, judgment came upon all men to condemnation.\**

Seeing then that a great similarity of circumstances subsists betwixt Adam and his offspring, it is reasonable to resolve it into the connection betwixt cause and effect, Adam producing and others produced. And though the soul differs essentially from the body; which, to some, ministers matter of doubt whether it *can* be produced in the same way, and by the same means, by which bodies are. Yet undoubtedly it may: For why may not the soul of man be produced as the soul of an inferior creature is? The strongest objection to this, ariseth from the difference betwixt the spirits of men and other creatures. The spirits of animals, however constituted for continuance, probably survive not the bodies they possess; and however free from moral evil, do not contain any degree of moral good.

But though neither divine nor immortal; yet being intelligent, they differ, in their present state and use, essentially from matter. And if produced by the parent animals, sufficiently prove that spirit may come from the creature. Spirit has the properties of know-

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\* Rom. v. 18.

ing and willing. By the first of which, it discerns and distinguishes. So, on different objects being presented to the eye, the mind is impressed with their proper and particular forms. And, by the second, choice is formed agreeable to the dictates of the mind.

Now neither of these properties can be denied to animals. They know with the same, or perhaps a greater degree of certainty, the things which concern them, than men do. Of which, the elegant constructions of the *Bee* are both a proof and specimen. Their choice is also invariable, nicely selecting their provision from that which, in appearance, is as profitable. In which they are so inflexible, that extreme want will hardly move them from their method of proceeding. And these properties are apparent at their entrance into life. Hence, as soon as they come forth, (without instructions from others) they seek for that, and that only, by which their lives are to be preserved. Now what but nature guides them in this? But matter, as such, cannot guide. It is then the spirit which guides to that their wants prompt them to seek. Their docility, also, conveys an idea of intelligence. Many may be taught what they shew no signs of by nature; as a bird to speak, a dog to dance, &c. They learn these as men learn arts and sciences, by being represented to the outward senses, and thereby conveyed to the mind, which receives the image of them, according to the degree of the impression that is made.

Seeing then that animals have a spiritual intelligent nature, which must consent to come by generation; it is reasonable to resolve the coming of man's spirit into the sameway. And though it is more sublime,

time, and capable of greater accomplishments than theirs, yet that will not infer a different method of production; inasmuch as men also, among themselves, differ in that respect; some having larger capacities than others, and which is most obvious where generation is most concerned; children generally resembling their parents, not only in form and feature, but also in mental abilities: Which makes it probable, that the one is from the parents as well as the other; capacity respecting mind and not body. And the contrary supposition of parents being the propagators of body only, drags after it the absurdity, not to say blasphemy, of God's giving countenance to illicit acts of love, by creating for, and infusing souls into bodies produced in ways prohibited by himself, viz. in fornications and adulteries.

Forasmuch then as Adam and Eve were the head of human kind; all their posterity being seminally contained in, and sustaining the same loss with themselves in consequence of the first offence; and it not being contradictory to, but consistent with, the laws of production where spiritual nature is concerned, to be produced by second causes; so it casts the whole charge of evil upon Adam who corrupted himself and his posterity; and indicates, that he was both a natural and moral head, and representative in both respects to all that spring from his loins. But he failing in the business of a representative, all was lost: Blessings and privileges became a forfeiture, and man, every man, sentenced to death: *For by the offence of one judgment came upon all men to condemnation.* Adam and Eve were rendered guilty, unholy, and liable to eternal destruction, personally; and their



posterity, seminally so. To this sort of death only, were Adam's offspring condemned. But the Almighty designing them to come into actual existence, and pass through a state of personal trial, and be judged and rewarded according to their conduct; it was inconsistent with the wisdom, goodness, and justice of his nature and government, to suffer them to be born and continue in circumstances so ill adapted to act a part pleasing to him and profitable to themselves: Therefore he retrieved that loss by a second Adam, ordaining him a deliverer from all that came upon them through the first, inasmuch that none perish but for personal sin. This doctrine is demonstrated by a declaration, evident as the most intelligible terms can make it: For, saith St. Paul, *As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to justification of life.\** Now the two parts of this parallel having respect to the same persons and things, their meaning is of equal extent, and indicate that what the first Adam did, is undone by the second. By the first, all became guilty, unholy, and subject to death; by the second, sin was atoned for, grace procured, and a resurrection ensured.

But the benefits of Christ are more extensive, having respect as well to actual as original sin: *For though judgment was by one to condemnation, the free gift is of many offences unto justification.* And in deputing Christ to save personal sinners, principally consists God's love to mankind. For, original sin, in respect of Adam's offspring, being the unmerited and unavoidable consequence of existing in him; the rule of right required that they should, in that case, be provided

\* Rom. v.

provided for : Which accordingly was done ; and, by an unparalleled instance of unmerited favour, the same gift was extended to their personal offences. Hence then, it being an instance of *justice* to deliver them from original sin, it was an act of *mercy* to provide for them as actual offenders. Concerning which, in the subsequent discourse, I shall offer some considerations.

# Salvation in none but Christ

A

D I S C O U R S E

O N

A C T S, Chap. iv. Ver. 12.

*Neither is there salvation in any other.*

**A**S the goodness of man's first estate did not exempt him from trial and danger; neither did the evil of his second exclude him from deliverance: For the first Adam by disobedience suffering death; the second Adam was a quickening spirit to restore him to life.\* And the wisdom of God constituting Adam the parent of all men, and involving their affairs in his fate; the same wisdom provided a second Adam to be the parent of good to all, to retrieve their loss, by reinflating them in their forfeited possessions and privileges. And this being the *one* meritorious cause, the *only* ground of hope, and *single* source of salvation, it concerns us to form a right judgment of its nature and operation; what it is, and how it discovers itself. And in discoursing upon the words, I shall attempt to give

I. Some

\* Notwithstanding that this comparison turns upon the first and second Adam, touching original sin; yet in the ensuing discourse, I also consider Christ as a Saviour from actual sin.

I. Some account of the person in whom is *salvation*.  
 II. What that *salvation* is. And III. Conclude with  
 some practical use of both.

Now the person in whom alone is *salvation*, is he  
 who was conceived by the HOLY GHOST, and born  
 of the Virgin Mary; who was called JESUS, the  
*Saviour*; and CHRIST, the *Anointed*; and IMMANUEL,  
*God with us*: Being God and man united in one;  
*who is over all, God blessed for ever.\**

And though his incarnation and coming into the  
 world was of much later date than the world itself:  
 Yet his person, manner of coming, and unparalleled  
 performances, had been declared by the prophets in  
 their succeeding generations, from the infancy of time.  
*The seed of the woman*, † the first promise made to  
 fallen man; and *the seed of Abraham*, ‡ which was  
 CHRIST; and Jacob's dying declaration of the com-  
 ing of *Shiloh*, to whom the gathering of the people should  
 be, § were early indications of what was to be in the  
 latter days. Balaam's *Star coming out of Jacob*, and  
 his *Sceptre rising out of Israel*; || and Moses's *Prophet*  
*to whom men should hearken,\*\** are concurring testi-  
 monies, as well of the future coming of Christ, as of  
 their acquaintance with it.

David's description, likewise, is truly characteristic  
 of the person and offices of the Saviour. "I will  
 " (saith he) declare the decree: The Lord hath said  
 " unto me, 'Thou art my son, this day have I be-  
 " gotten thee. Ask of me, and I will give thee the  
 " heathen for thine inheritance, and the uttermost  
 " parts of the earth for thy possession. Thou shalt  
 " break them with a rod of iron; thou shalt dash  
 " them

\* Rom. ix. 5. † Gen. iii. 15. ‡ Gen. xxii. 18. Gal. iii. 16.  
 § Gen. xlix. 10. || Num. xxiv. 17. \*\* Deut. xviii. 15.

“ them in pieces like a potter’s vessel. Be wise,  
 “ now, therefore, ye Kings; be instructed ye Judges  
 “ of the earth. Serve the Lord with fear, and re-  
 “ joice with trembling. Kifs the son lest he be  
 “ angry and ye perish from the way; when his anger  
 “ is kindled but a little: Blessed are all they who  
 “ put their trust in him.”\* He also exhibits his  
 sufferings, in a pointed prediction, and the glory  
 that should follow. “ They pierced my hands and  
 “ my feet; they parted my garments, and cast lots,  
 “ for my vesture.”† And adds, “ Thy throne, O  
 “ God, is for ever and ever: The sceptre of thy king-  
 “ dom is a right sceptre. Thou lovedst righteous-  
 “ ness and hatedst iniquity; therefore God, even thy  
 “ God, hath anointed thee with the oil of gladness  
 “ above thy fellows.‡ The Lord hath sworn and  
 “ will not repent, thou art a priest for ever, after  
 “ the order of Melchizedeck.”§

Isaiah too, under a prophetic impulse, speaks with  
 a freedom of sentiment, and force of expression, little  
 inferior to those who declare the things they have  
 seen. He is clear and lively in his exhibition of the  
 things which concern the Lord Jesus; predicting the  
*manner* of his birth, the characters he should sustain,  
 and the invaluable ends to be answered by his com-  
 ing: “ Behold a virgin shall conceive and bear a son,  
 “ and shall call his name Immanuel.”|| And adds,  
 “ Unto us a child is born, unto us a son is given, and  
 “ the government shall be upon his shoulders: And  
 “ his name shall be called, Wonderful, Counsellor,  
 “ The Mighty God, The Prince of Peace! Of the  
 “ increase of his government and peace there shall be

— “no

\* Psal. ii. † Psal. xlii. 16. 18. ‡ Psal. xlv. § Psal. cx. 4.  
 || Isa. vii. 14.



“ no end; upon the throne of David and upon his  
 “ kingdom to order it and to establish it with justice  
 “ from henceforth even for ever.”\*

He also decyphers his sufferings, in a manner honourable to his office as a Prophet; giving a particular account of the treatment he met with from men, the punishment inflicted by the Almighty, and the excellent effects of them in the salvation of sinners.

“ Who hath believed our report? And to whom is  
 “ the arm of the Lord revealed? For he shall grow  
 “ up before him as a tender plant, and as a root out of  
 “ a dry ground; he hath no form nor comeliness;  
 “ and when we shall see him, there is no beauty that  
 “ we should desire him. He is despised and rejected  
 “ of men, a man of sorrows, and acquainted with  
 “ grief; and we hid as it were our faces from him;  
 “ he was despised, and we esteemed him not. Surely  
 “ ly he hath borne our griefs, and carried our sor-  
 “ rows; yet we did esteem him stricken, smitten of  
 “ God, and afflicted. But he was wounded for our  
 “ transgressions, he was bruised for our iniquities:  
 “ The chastisement of our peace was upon him, and  
 “ with his stripes we are healed. All we like sheep  
 “ have gone astray: We have turned every one to  
 “ his own way, and the Lord hath laid on him the  
 “ iniquity of us all. He was oppressed, and he was  
 “ afflicted, yet he opened not his mouth: He is  
 “ brought as a lamb to the slaughter, and as a sheep  
 “ before her shearers is dumb, so he opened not his  
 “ mouth. He was taken from prison and from judg-  
 “ ment; and who shall declare his generation? For  
 “ he was cut off out of the land of the living; for the  
 “ transgression of my people was he stricken. And  
 “ he

\* Isa. ix. 6. 7.

“ he made his grave with the wicked, and with the  
 “ rich in is death, because he had done no violence,  
 “ neither was any deceit in his mouth. Yet it pleased  
 “ the Lord to bruise him, he hath put him to grief:  
 “ When thou shalt make his soul an offering for sin,  
 “ he shall see his seed, he shall prolong his days, and  
 “ the pleasure of the Lord shall prosper in his hands.  
 “ He shall see of the travail of his soul, and shall be  
 “ satisfied: By his knowledge shall my righteous  
 “ servant justify many; for he shall bear their ini-  
 “ quities. Therefore will I divide him a portion  
 “ with the great, and he shall divide the spoil with  
 “ the strong: Because he hath poured out his soul  
 “ unto death: And he was numbered with the trans-  
 “ gressors; and he bare the sin of many, and made  
 “ intercession for the transgressors.”\*

The testimony of Jeremiah, Micah, Zechariah, and  
 Malachi, are also corroborating evidences of Christ  
 and his coming into the world. “ Behold the days  
 “ come, saith the Lord, that I will raise unto Da-  
 “ vid a righteous branch, and a King shall reign and  
 “ prosper, and shall execute judgment and justice in  
 “ the earth. In his days Judah shall be saved, and  
 “ Israel shall dwell safely: And this is the name  
 “ whereby he shall be called, THE LORD OUR  
 “ RIGHTEOUSNESS.”†

Micah, characterizes Christ, and points out the  
 place of his birth. “ But thou Bethlehem Ephratah,  
 “ though thou be little among the thousands of Ju-  
 “ dah, yet out of thee shall he come forth unto me,  
 “ who is to be ruler in Israel, whose goings forth  
 “ have been of old, from everlasting.”‡

Zechariah, specifies the price put upon him, and  
 his

\* Isa. liii. † Jer. xxiii. 6. 7. ‡ Micah. v. 2.

his being deprived of life. “ And I said unto them,  
 “ if ye think good, give me my price, and if not for-  
 “ bear. So they weighed for my price thirty pieces-  
 “ of silver. And the Lord said unto me, cast it unto  
 “ the potter; a goodly price that I was prised at of  
 “ them! Awake, O sword, against my shepherd,  
 “ and against the man that is my fellow, saith the  
 “ Lord of Hosts: Smite the shepherd, and the sheep  
 “ shall be scattered.”\*

Malachi, the last of the Prophets, predicts the fore-  
 runner of Christ, the nearness of his approach, and  
 wonderful effects. “ Behold, I will send my messen-  
 “ ger, and he shall prepare the way before me; and  
 “ the Lord whom ye seek shall suddenly come to his  
 “ temple, even the messenger of the covenant whom  
 “ ye delight in; behold, he shall come, saith the  
 “ Lord of Hosts. But who may abide the day of  
 “ his coming? And who shall stand when he appear-  
 “ eth? For he is like a refiner’s fire and like fuller’s  
 “ soap. And he shall sit as a refiner and purifier of  
 “ silver: And he shall purify the sons of Levi, and  
 “ purge them as gold and silver, that they may offer  
 “ unto the Lord an offering in righteousness.”†

These are the testimonies of the Prophets concern-  
 ing the LORD JESUS CHRIST. And being literally  
 accomplished in his birth, life and death, they carry  
 in them as well a convincing proof of the truth and  
 certainty of those antient predictions, as of the won-  
 derful wisdom and fore-knowledge of God, who re-  
 vealed them from the beginning of time, in a successive  
 way to, and by, his servants the Prophets.

Now the names of the person in whom these early  
 predictions were fulfilled, are such as indicate a double  
 capacity. A virgin conceiving and bearing a son is  
 literally

\* Zec. xi. 12. 13. xiii. 7. † Mal. iii. 3.

literally expressive of a nature and capacity corresponding with human kind. Accordingly, when the time was come for God to send forth his son, the circumstances respecting the place of his birth, were so disposed, that though his parents resided at Nazareth in Galilee, yet a general taxation obtaining, they were obliged in consequence thereof to repair to Bethlehem in Judea, the place predicted by the Prophet for the coming forth of him who should be Ruler in Israel. "And so it was, that, while they were there, the days were accomplished that she should be delivered."\* And as this unparalleled affair was but little understood, and yet highly necessary to be known, it was communicated to shepherds who were watching their flocks by night. "And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not: For behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is CHRIST the LORD. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory be to God in the highest, and on earth peace, good-will towards men."†

Thus was the Saviour ushered into the world. And as his conception was by the HOLY GHOST, without the concurrence of man, so, though he assumed human nature, he was properly styled that *holy thing*,‡ being the image of man in his best estate. His body was composed of the same materials with theirs, and constituted in the common way, being subject to the calamities

\* Luke ii. 6. † Luke ii. 9. 10. 11. 13. 14. ‡ Luke i. 35.

calamities incident to life, and sustained by the provision prepared for mankind. His soul was spiritual, rational, and immortal; was principled with purity, and of extraordinary capacity: *For God gave not the spirit by measure unto him.\**

And it being congruous to the design of his coming to be made like unto men, that he might be a *merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people;*† it was also necessary that he should be greater than man, that he might comport with the capacity of those with whom he had to do in the business of a mediator. For, as a mediator is not a mediator of one, and he being to mediate betwixt God and man, it was highly expedient that he should be equal to both. Accordingly, he is stiled, *the mighty God, the everlasting Father, the Prince of peace, the great God, the true God, the Lord, the Lord of glory, God over all, God manifest in the flesh, King of kings, and Lord of lords, Alpha and Omega, the beginning and the end, the first and the last, and the Almighty.*

Now these characters infer a superiority over all creatures, and an equality with the Most High. Agreeable to which, he says, *I and my Father are one;*‡ and *being in the form of God, thought it not robbery to be equal with God.*§ Hence being one with and equal to God, the works of God are ascribed to him. *All things were made by him, and without him was not any thing made that was made.*|| *For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.\*\**

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By

\* John iii. 34. † Heb. ii. 17. ‡ John x. 30. § Phil. ii. 6.  
|| John i. 3. \*\* Col. i. 16.



By him likewise are all things sustained. *All power* (saith he) *is given unto me in heaven and earth;*\* a consequential effect of which is, that he *upholds* (or governs) *all things by the word of his power.*† He sustains the weight of temporal and spiritual affairs, in reference to time and eternity. All things are committed unto him, and he presides over and takes cognizance of the conduct of every creature. The elements and animals, the human body and rational powers of men, as they respect the things of this life, are the subjects of his natural sway. The immortal soul, moral qualities, and religious performances, are the objects of his eye, and the subjects of his moral rule. Therefore governing the whole, and being stiled King of kings, and Prince of peace, his government is correspondent thereto: *Thy throne, O God, is for ever and ever: A sceptre of righteousness is the sceptre of thy kingdom.*‡

Now this inspection and government of all creatures infers his prescience, his being present with, and comprehending all things. Agreeable to which, Peter being interrogated with, *lovest thou me;*§ replied, *Lord thou knowest all things, thou knowest that I love thee:* A necessary consequence of which was, that *he needed not that any should testify of man; for he knew what was in man.*|| And universal knowledge, or searching the heart in particular, being a prerogative peculiar to God, it was the privilege of CHRIST, as he was God and man united; and which, being inseparable from the connection subsisting betwixt his human and divine nature, it was as well his prerogative after, as before his

\* Matt. xxviii. 18. † Heb. i. 3. ‡ Heb. i. 8. § John xxi. 17.  
|| John iii. 25.

• Rev.

his ascension. Consonant to which, when the heavens had received him, he said, *and all the churches shall know that I am he who searcheth the reins and heart.\**

And forasmuch as omniscience is an undeniable and incommunicable attribute of the Deity, and being predicated of CHRIST, it establishes the doctrine of his divinity, and exhibits in a clear and strong light, his title to an equal degree of honour and worship with the Father; equality of essence and attributes inferring a proportionable right to all that is due to them, by whomsoever possessed. And as the Father raiseth up the dead, and quickeneth them; even so the son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment to the Son. *That all men should honour the Son as they honour the Father.†* Moreover, it being a truth indisputably evident that worship is due to God as Creator, it is equally evident that it is the right of CHRIST JESUS on the same account: *For all things were made by him, and for him.‡* And to corroborate this evidence and afford full satisfaction, it is added, *and thou Lord, (meaning Christ) in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands.§* Hence it was, that when the Almighty manifested the Messiah, he said, *let all the angels of God worship him.||* And supreme worship being due to God only, he having no partner in this prerogative, it being prohibited by, *Thou shalt worship the Lord thy God, and him only shalt thou serve; \*\** and the Almighty authorising our LORD to receive worship by commanding the angels to give it,

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it,

\* Rev. ii. 23. † John v. 23. ‡ Col. i. 16. § Heb. i. 10.  
|| Heb. i. 6. \*\* Luke iv. 8.

it, it infers an equality with the Father; for *he giveth not his glory to another.* Thus did the Father communicate to mankind the true character of his Son, that they might be excited to adore him.

Neither is evidence wanting of his requiring the same kind and degree of love from men, which is due to God only. For seeing that the Father can be loved only above all other things, and other things for his sake; Jesus saith, *If any man come to me and hate not his father, mother, wife, children, brethren, sisters, and his own life also, he cannot be my disciple.\* And he that loveth these things more than me, is not worthy of me.*

By him, likewise, will the final condition of all men be determined; for *we must all appear before the judgment seat of Christ,†* and be judged according to the gospel which is preached to or (ev) in every creature,‡ by him who enlightens every man that cometh into the world.§ The issue of which procedure will be, what as the law of Christ is the rule of action and of judgment; proportionable to the use or abuse of it, will be the reward; for he will give to every man according to his works. So will the righteous judge, pronounce the decisive sentence. Till which, and to assure us thereof, it is said, *Behold, he cometh with clouds; and every eye shall see him, and they also who pierced him, and all the kindreds of the earth shall wail because of him: Even so, Amen.||*

The heavenly host also, saints and angels, who praise with understanding, join to celebrate his name, and ascribe to the Son equal honour and glory with the Father. And *I beheld* (saith St. John) *and I heard*

\* Luke xiv. 26. † Rom. xiv. 10. ‡ Col. i. 23. § John i. 9.  
|| Rev. i. 7.

heard the voice of many angels round about the throne, and the beasts, and the elders: And the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, *Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, blessing, and honour, and glory, and power be unto him that sitteth upon the throne; and unto the Lamb for ever and ever.\**

From these premisses; from his being born of a virgin, and possessing all the powers and properties of human nature, and sustaining the character of God, Creator, Preserver, Governor and Judge of all men; which infer omnipotency, omnipresence, and omniscience; and from his receiving equal honour, worship, and glory with the Father, it is evident that the *person* of the Saviour consists of the *natures* of God and man. Which natures, differing from each other as finite does from infinite, the things ascribed to him, are such as cannot be the effect of one or the other of them only. And as some things are predicated of him as the effect of both natures acting in concert; so, other things, of each nature respectively. The church being purchased with the blood of God,† evidences the death of his manhood, and indicates the concurrence of his godhead, which gave efficacy to his sufferings, in making them meritorious. And touching the things which concern each nature respectively, it may suffice to observe, that creation being a

work of omnipotence, it was incompatible with his human nature; as, to be born of a virgin, was a construction inconsistent with creator.

But for a fuller investigation of this matter, and to prevent mistakes, inasmuch as the scriptures teach things which concern the Lord Jesus in a threefold capacity: Some things agreeing only with supreme divinity; others, with a created being prior to his incarnation; and others, with incarnation itself; I shall take notice of the time and manner of the existence of what pertained to his manhood, and its union with the godhead, with the reasons for, and the good effects of that union, in reference to the salvation of sinners.

And first, that the soul of Christ did exist before he assumed human nature, is clear from scripture testimony. To which purpose, the Baptist is to be understood when he says, *This was he of whom I spake, that he who cometh after me, is preferred before me, because he was before me.\** As if he had said, though he came after me into the world, yet he existed before me. And this I conceive is spoken of his human soul, inasmuch as it is said, *He that cometh from above,†* which coming is inconsistent with his divinity; for that being every where, is incapable of descending or ascending. A parallel passage is, where he represents himself as the antitype of the manna in the wilderness; that as manna descended from heaven for their support in the way to Canaan; he was *the living bread that came down from heaven,‡* that they might eat and live for ever. Now this refers to a local descent of one who existed in heaven before he appeared on earth; for when some of his followers murmured

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\* John i. 15. † John iii. 31. ‡ John vi. 51.

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at it as a hard saying, he confirmed it by its contrary, saying, *What if ye shall see the Son of man ascend where he was before?* \* And his ascent from earth to heaven being real, his descent from heaven to earth was real also; neither of which agree with his divinity, and therefore are to be understood of his human soul. Another text teaching the same thing, is this: *I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father.* † So Christ having a real being in heaven since he left the world; he had as real a being there before he came into it. To the same purpose may be interpreted his Prayer: *I have glorified thee on earth, and have finished the work thou gavest me to do. And now, O Father, glorify thou me with thy own self, with the glory I had with thee before the world began.* ‡ As this passage asserts a pre-existence, it must be of the human soul; because it speaks of a restoration to a glory formerly enjoyed, but parted with for a season, and afterwards desired; and as a change of place, being divested of glory, and re-assuming it again are creature-acts, they are incompatible with supreme divinity. A farther instance of the same kind is, where it is said, *That though he was rich, yet for your sakes he became poor.* § His being rich, I presume, refers to a state prior to his birth; and his divine nature being incapable of becoming poor, (for that admits of no change) it signifies his pre-existent soul, which, by assuming a body of flesh, became poor, being deprived of the glories of heaven, (though not of holiness) and especially, by a voluntary subjection to afflictive scenes of life, and to sufferings upon the cross. From these places it is evident, that Christ descended from heaven

\* John vi. 62. † John xvi. 28. ‡ John xvii. 4. 5. § 2 Cor. viii. 9.

Heaven at his incarnation; and his body having no place there prior to that, and it being impossible for his divinity to descend and be contracted within the narrow sphere of a human body, I conclude it was his human soul, which existed before his incarnation.

It is also observable, that his soul assumed a human body and dwelt amongst men. For the Apostle, when shewing the insufficiency of the legal sacrifices to take away sin, mentions the sufficiency of Christ the great sacrifice, saying, *a body hast thou prepared me*;<sup>\*</sup> and in the tenth verse, resolves the whole meritorious cause of man's salvation into the *offering of Christ's body once for all*. Thus did God send forth his Son made of a woman, made under the law, to redeem them who were under the law, that we might receive the adoption of sons.†

The scripture likewise teaches, that this Jesus was united to, and one with the Father. Hence it is said, *that it pleased the Father, that all fulness should dwell in Christ*.‡ And that fulness was *the fulness of the godhead bodily*, § or really; that is, the supreme divinity dwelt in him, to signify the closeness of the union, and the constancy of the inhabitation of it. This union is asserted by Christ, where he says, *if ye had known me, ye had known my Father also*. Upon hearing this, Philip saith, *Lord, shew us the Father, and it sufficeth*; expecting that God was to be seen in some visible form: But our Lord corrects this mistake by saying, it was a wonder that he had been so long with them, and yet they wanted to see the Father. *He that hath seen me, hath seen the Father also*, || or all of God that can be seen: For Christ was *the brightness of his glory, and the express image of his*

<sup>\*</sup> Heb. x. 5. † Gal. iv. 4. 5. ‡ Col. i. 9. § Col. ii. 8. || John xiv. 7. 8. 9.

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*in person,\** and so the *visible* image of the *invisible* God. To confirm which, he assures them, that so close was the union, and so intimate the relation, that they ought to believe, that *he was in the Father, and the Father in him.*

I shall now assign some reasons for this union. And first, as Christ undertook to seek and save lost man, he became a man, *for it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.†* And being made like them, he has a sympathy with, and fellow-feeling of their wants; and having been tempted, he knows how to succour them who are tempted. Hence by putting himself into their circumstances, sin only excepted, he became a suitable Saviour. And man by his sins having exposed himself to the wrath of God, which threatened eternal death, Christ became incarnate, that he might suffer that part of the penalty, he could not otherwise do: For since it was a rule in the divine government, that *without shedding of blood there should be no remission of sins;‡* it was necessary that the Saviour should conform thereto, by dying for our sins, and by entering into heaven with his own blood, *to appear in the presence of God for us.§*

A second reason why the mediator was God and man united, was, that merit might be conveyed to his sufferings, that his death might atone *for the sins of the whole world.||* And that it was so, the scriptures testify when they say *that we were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ; as a lamb without blemish and without spot.\*\** And if it be asked whence this virtue

\* Heb. i. 3. † Heb. ii. 17. ‡ Heb. ix. 29. § Heb. ix. 24.  
|| 1 John ii. 2. \*\* 1 Peter i. 18. 19.

ture was derived to the sufferings of Christ, the answer is, *for if the blood of bulls, and of goats, and the ashes of an heifer sprinkling the unclean served to purify their flesh; how much more shall the blood of Christ, who through the eternal spirit, offered himself without spot to God, purge your consciences from dead works to serve the living God?*\* Here the efficacy of his sufferings, and its preferableness to the legal sacrifices are ascribed to the eternal spirit, through which he offered himself a sacrifice to God.

Now the inference to be drawn from the preceding part of this discourse, is, that the Saviour being God and man united, he was well qualified to transact the business of a mediator betwixt them. And having paid their ransom by the shedding of his precious blood, it is said, that the "*offering once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone.*"† With which transaction, the Father was well pleased, and became propitious to his creatures, willing to forgive their offences, and to confer upon them all the blessings they are capable of receiving.

Hence then as the Old Testament predicts his coming, describes his sufferings, and exhibits the reason of it in his being cut off, but not for himself;‡ and the New Testament ascribing salvation to his death, by bearing our sins in his own body upon the tree,§ in being made a curse for us: || I say, as the two Testaments concur to demonstrate that this Jesus is the Saviour, it infers that there neither is, nor need be, salvation in any other.

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\* Heb. ix. 13. 14. † 31st Art. of the Church of England.  
‡ Dan. ix. 26. § 1 Peter ii. 24. || Gal. iii. 13.

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But to set this matter in a clear point of view, let it be remembered that sin is practical enmity to God; and by how much the Lord is excellent in all things, by so much it is sin aggravated in its nature and consequences, especially when committed against conscience and known commands. These circumstances subject sinners to be beaten with many stripes. And these, in some degree, are common to all men, inasmuch as God shews to, and gives every one power to choose, that which is good: Consequently, if disobedient, they are inexcusable, and incapable, by any merit of their own, of escaping his wrath, as the law once broken, by them, can never be healed, much less when repeatedly so. Hence being ingulphed in sin and misery, guilt and shame, how may they be saved? The Apostle's answer is pertinent: *There is one God, and one mediator betwixt God and men, the man Christ Jesus, who gave himself a ransom for all,\* by tasting death for every man,† and so is the Saviour of all men, but especially of them that believe.‡*

Now if any other thing, whether ceasing from outward evil, or doing good to the bodies or souls of men; or performing moral or religious duties, or whatever else that is within the compass of human power, were sufficient to atone for and take away sin, why does the scripture teach, that there is *salvation in none other*, that *without Christ we can do nothing*,§ that *no man cometh to the Father but by him*,|| and that *he is the Lamb of God that taketh away the sins of the world*?\*\* Indeed to atone for past sin, by present repentance, or future reformation, is impossible: For every person being under obligation to perform perfect

† Tim. ii. 5. 6. † Heb. ii. 9. † 1 Tim. iv. 10. § John xv. 5.  
|| John xiv. 6. \*\* John i. 29.



fect and perpetual obedience to the Almighty, there can be no works of supererogation, nothing to spare when duty is discharged wherewith to placate the Deity, or satisfy for past omissions or positive offences. This being the case, how absurd, dangerous, and destructive is the notion of depending on human performances for acceptance with God; the opposing evil with good works, that the merit of the one may take away the demerit of the other. But from past sins, or future wrath by the merit of works, *shall no flesh be justified:*\* For (saith the Apostle) if righteousness come by the law, *then Christ is dead in vain.*† Or, *if a law had been given which could have given life, verily righteousness should have been by the law.* And to shew that it is not so, he adds, *but the scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*‡ It is, then, as clear as the sun, that there is no salvation but by Jesus Christ; and that according to the testimony of men, as well as the declaration of scripture; “*they are to be had accursed that presume to say, that every man shall be saved by the law or sect which he professeth; so that he be diligent to frame his life according to that law, and the light of nature. For holy scripture doth set out to us only the name of Jesus Christ, whereby men may be saved.*”§

Let us now consider the salvation which is in CHRIST JESUS.

And by salvation, it is probable, the Apostle primarily intends the Saviour himself; his sufficiency, power, or ability to save; which interpretation is inferable from the context, and which being a repetition

\* Gal. ii. 16. † Gal. ii. 21. ‡ Gal. iii. 21. 22. § Art. 18.

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of the text in different words, is explicatory of it. *There is (saith he) none other name under heaven given among men whereby we must be saved.\** Which is, as if he had said, there is no other Saviour, none that can deliver but the Lord Jesus Christ.

Now salvation, in this respect, is resolveable into two particulars. First, the merit; and secondly, the spirit of Christ.

And first, it is manifest, that all merit is in Christ; that by his passion he procured all the blessings which the Almighty vouchsafes to sinners. Having forfeited his favour, and incurred his wrath by their sins, it is impossible for them to make an atonement. Therefore it pleased the Father to depute his Son *to make reconciliation for the sins of the people.†* Hence he is exhibited as our great high-priest, who died for our sins, and lives to make intercession for us; for the priests under the law offering gifts and sacrifices to atone for sin; Christ as a priest is said *to love us and give himself for us, an offering and a sacrifice to God for a sweet smelling savour.‡* And having atoned, he intercedes also; for *he who bore the sin of many, made intercession for the transgressors,§* and so saves to the uttermost all who come unto God by him. And the manner in which, it is probable, this is done, is, he pleads the merit of his sufferings before the Father, as a reason why mercy and grace should be given to sinners. In other places he is represented as offering up the prayers of saints with much incense, which shadows forth the sufficiency of his intercession, in giving amiableness and acceptance to the persons and services of saints, who are accepted in the beloved.

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\* Acts iv. 12. † Heb. ii. 17. ‡ Eph. v. 2. § Isa. lxi. 12.

The death of Christ then being the meritorious cause of salvation; his spirit is the efficient cause of it. For salvation being of a spiritual nature, and a present as well as future thing, it requires a spiritual agent to effect it. The Holy Ghost (which is the spirit of Christ) is that agent; it is by him alone that salvation is wrought in the hearts of the children of men. Hence he is stiled the spirit of truth, to convince of sin, detect error, and guide in the right way; to quicken, and thereby to assist in supplicating God; to initiate into his favour, and evidence that we belong to his family; to renew, strengthen, comfort, &c. All which, the case of sinners, requires. For, sin having blinded their minds, they are dark and undiscerning, knowing neither their disease nor cure; they see not that they are sinners, children of wrath, and heirs of hell. Yea, so great is their *moral* infatuation, that they mistake the nature of things, calling evil good, and good evil, whereby evil is preferred, and good, even salvation, is misunderstood, despised, and neglected. To remove this blindness, and its fatal effects, Christ promised to send the Holy Ghost, to *convince the world of sin, righteousness, and judgment.\** In the fulfilling of which, to every age, and to the individuals of every nation (for the saving grace of God appears *to all men,*)† he, by the irradiating rays of his spirit, with or without the instrumentality of his word and ordinances, so enlightens and informs as to give a sense of sin, an apprehension of danger, and a conviction of their own insufficiency to atone for, and take it away: The effect of which is, that by discovering the guilty, deformed state, and extreme danger of the soul, they are saved from

\* John xvii. 8. † Titus ii. 11.

from ignorance, pride and vain-glory. And being by this conviction cut off from all hope of saving themselves by any merit of their own, the same spirit assists in believing that help is laid upon one that is mighty for them, that *Jesus Christ is exalted to be a Prince and Saviour, to give repentance and remission of sins* ;\* which, as it preserves from despair, so it encourages and excites them to trust in Christ; in consequence of which, the Holy Ghost reveals pardon and peace to their souls.

And hence, as the spirit of God justifies by applying to the guilty conscience the benefits of Christ's death; he also seals our adoption of God by *bearing witness with our spirit that we are the children of God*.† And by a farther instance of his office and efficacy, he saves the soul from all sinful tempers and affections, constituting it a-new, by forming Christ in it, in a holy disposition of heart, the hope of glory. And to perpetuate and perfect the salvation procured for, and conferred upon men, he, by the same spirit, preserveth his saints, being kept by his power through faith unto final salvation; which, at death, the soul will witness in deliverance from the body and this sublunary world; and the body, at the last day, by the resurrection to eternal life: *For if the spirit of him who raised up Jesus from the dead, dwell in you, he who raised up Christ from the dead, shall also quicken your mortal bodies by his spirit that dwelleth in you*.‡

I shall now conclude with some practical use of this doctrine.

And first, if there be salvation in none other, what will *Atheists* and *Deists*, do? The one confessing no God, and the other denying his word. These subter-

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\* Acts v. 31. † Rom. viii. 16. ‡ Rom. viii. 11.

fuges will do nothing in the hour of death, and in the day of judgment: As the one is contrary to the evidence of sense, and the other to that of the understanding. Now heaven and earth being objects of sense, if the Athiest's mind was not darkened to the last degree, he would find a demonstration of a Deity in them: For however insufficient the works of creation and providence are to discover what God *is*, yet they sufficiently shew, that there is a God. These monuments of majesty, the earth and heavens, with their shining hosts, cannot be the effect of chance and non-existence. Nor can day and night, summer and winter, with the ten thousand things which depend on them, be the result of what is fashionably termed *Fate*; which, with the Atheist, is a *non-entity*, a senseless nothing.

And surely the Atheist, though otherwise an unbeliever, is a volunteer in faith, if he believe that the things which are now, always were; or, if once they were not, that they gave birth to themselves, and so nothing produced something. And, if they always did, they always will exist; or, if they gave being to, they are able to dissolve themselves, and return to their primitive nothing. But if the world be not eternal, nor could give being to itself, it infers a Deity, the creator and preserver of all things. Let the unbeliever then trust the evidence of his senses touching things temporal, and believe, that as they could not create themselves, so there is a first cause, a God, to whom as creator every creature of human kind is accountable, and from whom they will receive the reward of well or ill doing. For, all things being made for, and ministering to man's wants and welfare; (which it is evident enough they do) it is hard to conceive



conceive that all this should be for the poor existence of a few years, without any respect to a future state. As such, let the Atheist who denies a Deity, and therewith the immortality of man, consider, that, if at death, instead of annihilation and non-existence, that spark of intelligence the soul, which now enables him to think and act, survive the body: How surprised will it be, when its existence becomes more sensible, by having shook off the cumbrous load of a frail carcass, and standing disengaged from matter, and whatever may hinder its motion, and being acted upon, and having such sensations of a state of alienation from God's favour and image, and enmity to him, as will render it completely miserable.

And all external things carrying in them the evidence of wisdom, greatness, and goodness in their creator, which the various order every where observable, the immenseness of matter, and the usefulness of the whole, sufficiently declare: A faithful reflection on the supposable time of their beginning to exist, aided by a contemplation of them as things which have remained amidst many vicissitudes, and a serious consideration of what will be when time is no more, may give new ideas to a denier of the Deity. If then the Atheist will consult his own interest, let him with the Deist believe that there is one God; which he has evidence enough for, and reason sufficient to do; and which will be one step toward commencing christian, in receiving the salvation which is in Christ Jesus, with eternal glory.

Let the *Deist* also, who believes that there is one God, consider whether men are such as a holy, wise, and good God made them; and whether he who is the author of their being, and daily benefactor, is

To served by them as he ought to be. And if the Almighty govern the world by a law which is according to the nature, reason, and fitness of things, and extends to the individuals of mankind; and obliges them to fear, love, praise, and delight in God; to be sober and temperate in the use of his creatures; and by reason of the mutual relation subsisting amongst men, to forbear all hostile, injurious acts, and promote as much as in them lies, the prosperity of each other in respect of soul, body, and estate. I say, if the governor of the world by the law of nature, independant on revelation, oblige his creatures to obey him, preserve themselves, and be subservient to the happiness of each other: What if they fail in point of performance? Are they able to reconcile themselves to so holy and just a God, after having offended him? That they can, is far from being certain. For, every law having a sanction, a reward for the keepers, and a punishment for the breakers of it; the law of nature, if violated by man, will be found as exact in this as any other; because the act of violation, (if nature be pure and holy as the Deist believes) is as contrary to nature as it is to God against whom it is committed: The natural consequence of which is, that when nature is opposed, the author of nature is offended: And, if others be injured by it, then it is a sin against nature, God, and mankind also. In which case, what sacrifice can a sinner bring to atone for his sin? Confession of, and contrition for, are not equivalent to crimes committed. They neither undo, nor atone for what is done; so the sin remains. But justice for the breach of the law must be satisfied, as well to support the authority of the lawgiver, as to punish the author of the violation: Which can only

be by inflicting a proportionable punishment on the offender, or by its being transferred to and borne by another for him. And if the Deist will not have a substitute, will not be saved by the Lord Jesus Christ, he must bear the punishment of his own sin, which will end in his utter ruin.

And forasmuch as but few have failed to offend against God and man, which personal experience, and almost universal practice prove; is it not reasonable to consider man as a sinful, guilty, helpless creature, who needs better assistance than his own, to save him? And as a counterpoize to his condition as a sinner, let him believe on him whose coming was foretold by the prophets, and whose birth, life, and death exactly corresponded with the predictions concerning him, and which were never accomplished but in himself; and were attended with such circumstances as were sufficient evidences to all well-disposed inquirers after truth, of his being the Messiah, who should come into the world.

And let such as reject the scriptures, and consequently Christ Jesus as a Saviour, consider, whether they can find any other account, which contains such a series of things as have been since the world began, so well attested, and so clear and consistent in its descriptions of men as sinners, and as under a necessity of being saved by sacrifice. And though the sacrifices, for a season were of inferior creatures, and but types of the great sacrifice to be offered once for all; yet, as they had respect to that, they were accepted; whereby the sincere offerers were freed from their offences, and treated as if they had not offended. And atonement for sin by the merit of Christ's death, and deliverance from it by his spirit, being excellently  
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adapted to do them good, by qualifying them to serve God in a way agreeable to himself and the first institution; it is also more consistent with man's condition as a sinner, than depending on his own merits, or the mercy of God without a mediator; the wickedness of man being such, as renders it incompatible with a right notion of God to believe that it can be expiated by any merit of a man's own, or will be forgiven without satisfaction from a substitute. And, salvation being of great and universal concernment, none through prejudice, perverseness, or indifferency should omit any thing which may conduce to promote it. If then the Devil will search the scriptures and prove himself by them, he may find more sin in himself than he can atone for; and which, if it remains untaken away, will render him unhappy for ever. Moreover, if he know the true state of man; his contrariety to God in the darkness of his understanding in things spiritual, and the corruption of his will, in embracing forbidden objects and preferring them before God the Chief good; and how incurable he is by any ability of his own, he would readily embrace the glad tidings of a Saviour, and imbibe the salvation purchased for him; would open his heart to receive the precious blessing of pardon and peace, and witness that spiritual intercourse betwixt God and the soul, with its consequent comfort and sweet interchange, the flux and reflux of the soul in receiving divine light, love, power, &c. and returning them to God in gratitude and universal obedience, is more valuable than all earthly things, affords full satisfaction, and opens a bright prospect of a blessed eternity.

But

But if there be salvation in none other, how far do the *Socinians* and *Arians* ascribe it to Christ? It is said, *Socinus was a man of a narrow throat, and could not swallow mysteries*. It may with as much propriety be said, that he had low conceptions of Christ Jesus, as he placed him on a level with other men, affirming him to be but *a mere man*. Herein they differ as well from the *Arians* as from the *Orthodox*. Yet how his being but a man, can agree with the person in whom alone is salvation, is not easy to conceive. And they allowing him no being before his birth of the virgin, it is not strange that they make little account of his merit and spirit. But his having no being till he was born, will but ill comport with, *all things were made by him, and without him was not any thing made that was made*;\* And, *that he was before all things, and by him all things consists*:† For, the world having been about 4000 years when our Lord was born, if he made it (which is the one literal obvious sense of these words) he must have a being before it, as the effect cannot be before the cause. How false then the notion, how contrary to the letter as well as sense of scripture, is a denial of the pre-existence of Christ. And as Socinianism fails in the grand fundamental point, it deserves no farther confutation: And they and the *Arians* agreeing in most other things, the same may suffice for both.

The *Arians* differ from the *Socinians*, as they dignify our Lord with a more divine character, representing him inferior to the Father only, and superior to all other creatures; affirming him to be before all things, and the greatest messenger the Almighty ever made use of. Now this is true, in respect of his created

\* John i. 3. † Col. i. 17.



ed soul, (for his body was not before the world began) which afterwards assumed a body of flesh, in which sense he was inferior to the Father, and might truly say, *My Father is greater than I.* But being stiled *God, the mighty God, the true God, and God over all; one with the Father, equal with God, and one in whom the fulness of the Godhead dwells; and having creation, preservation, government, judgment, and every work and attribute of the Almighty* ascribed to him; which being titles and things agreeing with none less than the supreme Deity, he is both God and man in one Christ; and therefore is with the highest propriety represented under the incomparable epithets of *Alpha and Omega, the beginning and the ending, saith the Lord, which is, and was, and is to come, the Almighty.\**

Moreover, he is stiled *the Saviour*, who died for the sins of the whole world; and whose *blood cleanses from all sin.†* Wherefore, though the union betwixt the Father and the Son be an inexplicable mystery, a matter too high for human conception; yet it being expressly said, *that there is salvation in none other*, it should have sufficient weight with all men to determine them in favour of it, and reconcile them to a dependance on Christ; which supposes a sinful, guilty, helpless state; for to depend on him without knowing the want of him as a Saviour, is not scriptural, does not imply a believing unto salvation.

It is true, he gives the form of knowledge in his word, and so objectively saves from ignorance and error as a prophet; but being a priest who offered himself a sacrifice for sin, he must be believed on in that respect, that forgiveness of what is past may be found. Which is a benefit not only procured by him,

\* Rev. i. 8. † 1 John i. 7.

him, but is also indispensably necessary. None can dispence with the want of it, but they who have not sinned. And how few, who have been capable, can assert in sincerity and truth, that they have not; but, on the contrary, have loved the Lord with all their heart, and their neighbour as themselves; and, in consequence, have done all that is commanded; have expressed their fear and reverence of, gratitude and service to God in all their designs, words, and works, and rendered to all men what, in the same circumstances, they would have had done to themselves. This is the law, which all are obliged to observe and do; and from which, if any have departed in one, or more, or many things, they are accursed; deliverance from which is impossible, but by him who was made a curse for them. Under the law, without shedding of blood, there was no remission; and under the gospel, there is no atonement but the blood of Christ; which, through faith, *saves from all sin*. They then who believe the scripture, which the Socinians and Arians profess to do, and yet refuse their assent to, and dependance on him for this, are either dark or disobedient. For, supposing (not granting) that the Son is inferior to the Father in all respects; yet as it pleased him *to reconcile all things to himself*,\* by Jesus Christ; and has made a reliance on his merit necessary to salvation; (which must be allowed, or the Bible has no meaning that can be depended on) then, to reject the atonement of Christ, in so clear a case, is renouncing allegiance to God, and subjecting themselves to be dealt with as desperate rebels against the method prescribed for saving immortal souls.

Neither

\* Col. i. 20.

Neither should any be insensible of, nor evade the sense of those scriptures which make a reception of the holy spirit necessary to constitute the christian, qualify to serve God, and form a meetness for his everlasting kingdom. And if the renewal of the heart, by the Holy Ghost, be absolutely necessary to answer these ends; it is either to save man from original, or from contracted evil. Suppose then that men, as the Arians contend, are not born sinful; yet if they have corrupted themselves by contracting a worldly and wicked disposition; (and the practice of most proves that they have) a new birth, by the spirit of God, is as necessary for persons so circumstanced, as if they had been born in sin. For it is evident, according to the scriptures, that the doctrine of the second birth proceeds upon the sinful state of a man's mind, which cannot otherwise be relieved; because human efforts, without divine concurrence, cannot change the quality of spirit from evil to good. Let it be remembered then, that there is salvation in none other; that there is no merit but in Christ, and that through him alone we can be forgiven, receive the holy spirit, and be made partakers of everlasting life. And that, in consequence of his being the Saviour, he will judge the human race, and determine every man's condition according to the use or abuse of the benefits of his passion.

This being the case, how properly does he stile himself the way, the truth, and the life! And affirms, that none cometh to the Father but by him! Blessed then are they who have redemption through his blood the forgiveness of sins, and in whose hearts he is formed, the hope of glory. To such he is precious.

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Again ; if Jesus Christ be the one Saviour, should not the *Papist* likewise understand and believe, that all merit is in Christ, and that his blood alone *cleanses from all sin*? And seeing there neither is, nor need be, salvation in any other, it is derogatory to him to ascribe it, in part or whole, to the merit of any other person or performance; and that, adding the merit of other things to the merit of Christ, in order to provide more sufficiently against the demerit of sin, is a method much better calculated to render it ineffectual, than assist in the business of salvation. For why should any thing be added to that which is already perfect and sufficient for the purpose for which it was designed? Such is the merit of Christ. And as the Romans have not receded from the doctrine of his divinity, such it should be esteemed of them. As such, being God and man, the sacrifice he once offered was equivalent to the justice of God, and commensurate to the sins of the whole world ; and so renders all addition not only superfluous but dangerous: For if any thing be added which is not required, it will not only be rejected, but may also render the merit of Christ, so far as it is used ineffectual, for want of reposing entire confidence in it, as it is unreasonable to suppose, that God will accept a part for the whole. In point of merit then, nothing is to be depended on but the death of Christ ; which was satisfactory to God as an atonement for sin, and for procuring every temporal, and spiritual thing.

And as touching the doctrine of *Intercession*, it is so clearly revealed, that it is wonderful how it ever was mistaken, by any who pretend to make the scriptures their rule in judging of matters religious. For there is (saith the Apostle) *one God and one Mediator*

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between

*between God and men, the man Christ Jesus.\** As to the mediation of saints and angels, it is as well an unreasonable as an unscriptural thing. For how can beings circumscribed within certain bounds (for so we must conceive of every creature) be the mediators of many? Can the Virgin Mary, who is not omni-present, hear the petitions of millions scattered over the face of the earth? Whoever believes this is a volunteer in faith! But if she cannot receive petitions, how can she present them? It is not strange then, that she should be pressed into the service of intercession, who is not proportioned to it. And this is as true of all other general intercessors, whether saints or angels, of the Romish Church. As they cannot be present with all who petition them, there is no possibility of having their cause pleaded by them. It is evident then, that as Christ's death on earth alone procured salvation for men, in heaven he is there one only interceder: And his intercession is such as renders all others unnecessary; for being God and man, he is every where, and hears and presents the petitions of all who pray to him.

And, to assist in the use of his mediation, he sends his spirit to help the infirmities of his followers, and to plead with himself, and in his name with the Father for them; which spirit, proceeding from the Father and the Son, acknowledgeth no other object of prayer; and God *who searcheth the heart, knoweth the mind of the spirit, because he maketh intercession for the saints according to the will of God.†* Christ then interceding in heaven for them, and in their hearts by his spirit, other intercessors the scripture knoweth not; and whoever useth another, either prayeth not  
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\* 1 Tim. ii. 5. † Rom. viii. 27.



by the spirit, or derogates from Christ, whose office it is to intercede for the souls for whom he died, being the one Great High Priest who is entered into heaven, to appear in the presence of God for them.

So Christ having atoned and intercedes for mankind, he saves all who come unto God by him. His merit saves as an atonement, and his spirit as an internal cleanser; for, *he loved the church and gave himself for it: That he might sanctify and cleanse it with the washing of water, by the word, that he might present it to himself a glorious church not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish.\** How needless a thing then is *Purgatory*? For if in this life there is a *washing of regeneration*, and *renewing of the Holy Ghost*;† and if saints may be *presented perfect in Christ Jesus*,‡ what need is there of any purgation in the life to come? And if the thief upon the cross, on his believing, had a promise of being that day with Christ in paradise, if he passed through purgatory, his stay was very short; but it seems he went immediately from earth to heaven. Now, if any believer (and what have others to do with heaven?) needed purgatory, he did, as he had but little time for spiritual improvement; but Christ's merit and spirit saved him from sin, and prepared him for glory.

And as purgatory is needless, so the belief of it is dangerous: For while they think of expiating their sin by suffering its pains, it may tempt them to live in, and neglect salvation from sin in this life; which how detrimental to, and dangerous it may be to do, may be inferred from the Apostle's interrogatory, *how shall we escape if we neglect so great salvation?* Besides,

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whoever

\* Eph. v. 25, 26, 27. † Tit. iii. 5. ‡ Col. i. 28.

whoever will examine scripture, and those places in particular on which purgatory is founded, will find that the words have not that meaning. How poor a refuge then will it be to those who die in their sins. Alas, if without holiness no man shall see the Lord, what mistaken souls are they who dream of the virtue of a place which only exists in the minds of deluded mortals.

But if the belief and necessity of purgatory principally proceed upon the doctrine of dying in sin unrepented of, or unforgiven, for which the soul is to suffer for a season; and if that be the only reason why it is denied an immediate admittance into heaven, it infers that the soul is holy in the quality of it. But, how can a pure spirit be doomed to, and dwell in a place, the punishment of which differs little from hell, except in the duration of it? Surely the light and love and other heavenly powers, which are the constitutional and inseparable properties of holy souls, cannot be damned, though it be but for a time. Let the Papists then repose entire confidence in Christ; for in him alone is salvation. Let them depend on his merits only for acceptance, and on his spirit for internal purity. These are sufficient, and supercede the necessity and use of all other meriting and efficient causes of salvation. They reconcile and conform the soul to God; which is the ground and root of all perfect and acceptable obedience, and expectation of eternal life.

Farther; if there be salvation in none other, then let the *Antinomian* abound in the belief of Christ's meritorious death; for *other foundation can no man lay than Jesus Christ,\** on whom was laid the iniquities

\* 1 Cor. iii. 11.

of us all; and who once appeared to put away sin by the sacrifice of himself.\* This is the ransom which was given for many. And as the Antinomians consider Christ's passion as the procuring cause of all benefits; to preserve a consistency, and make full proof of the efficacy of his merit, faithfulness to his spirit as the efficient cause of salvation, is equally necessary. By this only can the good effects of his death in pardon, holiness, and heaven be obtained. But the imputation of Christ's holiness, the being holy in him, and unholy in themselves, is so contrary to the way of his spirit in applying the benefits of his death, as indicates a great insensibility of his operation on the heart in what the scripture ascribes to him. Yea, and is so far from being sufficient, that it renders Christ as a Saviour, in that respect, wholly ineffectual: For if he be not formed in the heart, in holiness, for the renewing of the holy spirit, man is *reprobate*,† is as silver which will not endure the trial. All the holiness in heaven, imputed only, cannot make a soul holy; nothing but holiness wrought into the constitution of the soul, will answer that purpose. Indeed to impute holiness to another is an impossible thing, because it is a personal quality inhering in the substance of the soul. Hence Christ, by reason of his native holiness, was properly styled *that holy thing*. But how can the holiness which dwelt in him be imputed to another? In no wise, imputation having nothing to do where a real change is to be made. Man's want of holiness consists in the sinful disposition of his mind. Can that want be supplied by imputing any thing that does not take it away and form a contrary quality? No. All imputation which does not make a real

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change

\* Heb. ix. 26. † 2 Cor. xiii. 5.

change from evil to good, leaves the soul in the same condition wherein it found it. On the contrary, as the soul is a spiritual personal substance, it is the natural image of God; and holiness inhering in it, being a personal quality, is the moral image of God. And thus only can a spirit be holy, which shews the absurdity and impossibility of being holy in Christ and unholy in ourselves. Whoever then does not obtain *true holiness*\* of heart here, must be content to dwell with devils hereafter; for *without* (personal) *holiness shall no man see the Lord.*†

A second article of the Antinomian creed is, *the imputed righteousness of Christ's life and conversation.* This is warmly contended for by those who hold the imputation of his holiness; for that being to supply the place of inward purity, this is to be instead of practical obedience. And this is not only held by those who deny internal holiness, but by some who allow the necessity of it. But as imputed holiness is an impossible thing, and the belief of it dangerous in the highest degree; and imputed righteousness being an article of the same creed, it may contain as little sense and truth as the other, though less detrimental to the believers of it: As such, we will inquire what it is, and how it ministers to man's salvation. Now the Antinomian sense of it is, *that Christ's practical righteousness of life and conversation; his upright dealing with men, and piety towards God; of his full discharge of duty to both, is set to our account, and by imputation is as really ours, as by practice it was his.* And in the perfection of this unspotted obedience they profess to stand unblameable, notwithstanding the wickedness of their own *present* life and conversation. Hence they

\* Eph. iv. 24. † Heb. xii. 14.

they deny personal subjection to the law, because, (say they) Christ has obeyed it for them, and thereby freed them from all obligation to obey for themselves. So, though the law may censure their conduct, and bring them in guilty of many things, they refer it to the righteousness of Christ for satisfaction, telling it that they pretend to nothing personal, that their own righteousness is as filthy rags, and they will not be accountable for it, and desire it to give them no more uneasiness on that account, Christ's imputed obedience being sufficient both for it and them. But,

How does this imputation minister to man's salvation? I answer, it is not the meritorious cause of it, Christ's death alone being sufficient for that. Nor is it the efficient cause, that by which sin is taken away, for that is effected by the Holy Ghost. Nor does it answer the business of a substitute, in supplying man's lack of service, either before or after salvation. Pardon of what is past, supplying the place of obedience before justification, by placing the subjects of it in the same circumstances which obedience would have done, (obedience and forgiveness having the same effects) renders the righteousness of Christ's life in that case unnecessary. And all who are saved from sin being qualified to obey in their own persons, *to walk as Christ also walked,\** his obedience is not then necessary. And as the righteousness of his life is not necessary as a substitute, neither is it proportionable to the lives of many others, there being many things in which he did nothing, several relations in which he never stood, and so could not satisfy them either for himself or others. Having never acted in the capacity of a father, mother, husband, wife, &c.

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his obedience can do nothing in those cases. Nor can any good reason be assigned why it should be pressed into the service of man's salvation at all, seeing there is no need of it. For, salvation from sin capacitating men to serve God ; and, holiness of heart and life being a sufficient qualification for heaven, there is no place for the imputed righteousness of his life either here or hereafter.

Indeed the end intended to be answered by it, is an argument against the use of it. The design of it is to provide believers with a complete life of obedience in Christ, and thereby in effect, if not formally, to free them from all obligations to obey for themselves: For, if Christ's obedience be set to our account, it is to supply the place of our own obedience, in the same sense that his merit supplies the want of merit in us. Now if we could merit for ourselves, we should not want the merit of Christ. And as we need not merit for ourselves when Christ's merit becomes ours, we need not obey for ourselves when his obedience becomes ours : All obligation to both is taken off by imputation. But though this is the meaning of Antinomianism, yet it is not true in both cases ; for seeing that we cannot merit for ourselves, there is no command for it ; but as believers can obey for themselves, being able to *do all things through Christ strengthening them*,\* they are commanded to do it, and threatened with death in case of disobedience: *For if ye live after the flesh ye shall die.*† So, it being their duty to abound in every good word and work, and are promised a reward for and according to what they do ; if they obey, what place is there for imputed obedience? Or, if they disobey, will im-

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\* Phil. iv. 13. † Rom. viii. 13.

puted obedience screen them from destruction? Not if God *will judge his people*,\* and render to every one *according to his works*:† For the soul that *sins shall die, and the wages of sin is death*.‡

Hence it may be inferred, that Antinomianism is a compound of good and bad doctrine. The gross among them profess Christ as to merit, but remain (if one may believe their own words) strangers to the holiness wrought by his spirit. Others, more refined and nearer the truth, admit of the spirit's efficiency also, but being entangled with the conceit of being complete in Christ's righteousness, they want an obligatory motive to induce them to walk agreeable to the gospel. And, this doctrine consisting with a licentious life, (for if Christ's life be man's obedience, he needs no other, and the want of another will not destroy him) if the maintainers of it take the liberty their principles allow, they only act a consistent part. But let them rather believe, that he who died for mankind, *purifies and makes them zealous of good works*;§ that they may abound *in the fruits of righteousness, which are by Christ Jesus to the praise and glory of God*.|| And that notwithstanding what Christ has done to atone for sin, if salvation from it be not wrought in the heart, he profiteth nothing: For *if any man have not the spirit of Christ, he is none of his*.\*\* And if the heart be cleansed from sin, there is no need of any obedience but that which is the immediate and proper fruit of it; *for the fruit of the spirit is in all goodness, righteousness, and truth*,†† and that is equivalent to all that God requires. And where these, the spirit and its fruits are not, there is

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\* Heb. x. 30. † Rom. ii. 6. ‡ Rom. vi. 23. § Tit. ii. 14.  
|| Phil. i. 11. \*\* Rom. viii. 9. †† Eph. v. 9.

no religion; and consequently whoever trusts to any thing short of them, deceive their own souls, though they pretend to lean upon the Lord; *for as the body without the spirit is dead, so faith without works is dead also.\**

And though imperfect believers cannot live according to the perfection of the law; and others who can, may come short of, or act contrary to it; (which is a reason assigned by some for the imputation of of Christ's righteousness) yet their relief is not imputed righteousness, but remission of sins. For, saith St. John, if any man (any believer) sin, there is an advocate with the Father, who is a propitiation for sin, and for whose sake, God, if sins be confessed, is faithful and just to forgive them.† Thus believers, till they attain to the measure of the stature of Christ, whereby they may comport with the purest command, have a provision in Christ's merit answerable to their demerit, to which they may have such recourse as their case requires, especially while weakness, and not wilfulness, renders it necessary. But if sins be persisted in till the day of grace is expired, *there remaineth no more sacrifice for sin, but a fearful looking for of judgment, &c.*

Moreover; if Christ *tasted death for every man,‡ and enlightens every man that cometh into the world;§ and is the Saviour of all men, especially of them that believe;||* of all men from original, and of all that believe from actual sin; why does the predestinarian contract and limit his precious merit and spirit, to a small number? Yea, if God *so loved the world\*\** that he give his Son to die for it; and if the same gift would

\* Jo. ii. 26. † 1 John ii. 2. i. 9. ‡ Heb. ii. 9. § John i. 9.  
|| 1 Tim. iv. 10. \*\* John iii. 16.

would have sufficed for all men as well as for a few; if he did not give him for all, he was so partial in favour of some, and so regardless of all the rest, (though equally fallen) as could not consist with the character of him who is goodness itself! For how can he be good who will not do good when he may, and when the salvation of men depend on it; and especially when it may be done without any labour, or expence, or suffering of his own; which was the case here, it requiring no more to give Christ for all, than for a few? And if Christ so loved mankind as to give his life a ransom for some, and the same sacrifice would have atoned for all, what sort of love was it which made him overlook the majority of men, and afforded them no part in his passion? How partial and confined! How contrary to his who wept when Jerusalem had withstood the last effort of his grace; and who, notwithstanding their case was desperate, and ruin irretrievable, said, *If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! But now they are hid from thine eyes.\** But if the doctrine of predestination be true, the salvation of many, is a matter of great indifferency, yea, of abhorrence to God and Christ, and their damnation a deed of great delight. Contrary to which, it is written, *God hath no pleasure in the death of a sinner,†* and *would have all men to be saved.‡* Forasmuch then as predestination bears hard upon the moral character of God and Christ, in making them withhold good when it might be given, and for no other reason but want of will so to do, it is unreasonable, and well deserves the dark appellation of

\* Luke xix. 42. † Ez xxxiii. 11. ‡ 1 Pet. iii. 9.

of a *Horrible Decree*; being a strange imputation of barbarity to the Most High.

But through predestinarians honour Christ with being a meriting Saviour to some, yet they are not so faithful to his spirit touching the salvation of that small number. His spirit, indeed, is considered as the beginner of a change from evil to good, but how is he straitened till it be accomplished! How long must he be detained with the disagreeable company of sin in the soul? Till death destroys sin, it being affirmed by most Predestinarians, that there cannot be a complete change, till the union betwixt body and soul is dissolved: And even then, it is more ascribed to that dissolution, than to the Holy Spirit effecting it. So do the defenders of that doctrine deny to the Lord Jesus Christ, either will, or power, or both, to save from all sin in this life; though he *gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.\**

And thus by the doctrine of predestination, the love of God, the death of Christ, and the help of the Holy Ghost are determined to a few objects amongst mankind; and all the rest, through the dereliction of the Diety, are deprived of all help, hope, and happiness. Now the asserters of this procedure, urge in defence of it, *that God may do what he will with his own; and that in reprobating most men to eternal misery, he does them no wrong; because for original sin they deserve everlasting damnation.* I answer, as original sin was an act, it was the personal offence of none but Adam and Eve, and of others only as they existed in them: Therefore I believe it will never be proved that any man goes to hell on that account. And

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That which some suppose a parallel case, and a sufficient proof of the justice of God in reprobating the majority of men, will, on a superficial survey, be found nothing to the purpose, viz. "that as God justly left angels to perish in their iniquity, he might have done the same to all men, and with equal justice does it to many." In answer to this, I observe, there was not similarity enough in their circumstances to justify an equal procedure. As God chose to produce the multitudes of men by natural generation, their sin was only the effect of a natural cause, which differs from sin in every other respect, as will appear by comparing angels with men. Angels had a personal, and in respect of each other, an independent being; and acted, every individual of them, only for themselves. On the contrary, Adam's offspring had no personal independent being, and acted no personal part in that for which, according to this opinion, they might have suffered hell-fire for ever. They only had a *feminal* dependent existence in Adam, and were wholly unconcerned, as to personal performance, in what was done in paradise. Hence then as the sin of angels was personal and free, and the sin of Adam's offspring was neither personal nor free, where would be the justice of treating them both alike? And neither were angels and Adam himself equally circumstanced in respect of sinning. They were both formed upright, and had an equal and sufficient power to stand; but no temptation to sin, from another, being in the case of angels, they fell self-tempted, they *kept not their first estate, but left their own habitation,\** and freely renounced their allegiance to God, by choosing what he had not chosen for them. But with

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\* Jude 6.

Adam it was not so, for he was drawn into the snare by the lure of Satan ; which circumstance, though far from excusing him, yet with a just God weighed something in his favour: Which justifies the Almighty in providing a Saviour for him, and especially for his offspring, when he left angels in their self-chosen state.

And how far it would consist with justice more than goodness, to leave the greatest part of mankind (to say nothing to that opinion which makes God the author of the fall) in a condition into which they had not brought themselves by personal sin without help, may be known by what was done for the recovery of all men. And, *as by the offence of one, judgment came upon all men to condemnation; so by the righteousness of one, the free gift came upon all men to justification of life.\** Hence it is plain, that though all men became sinners by Adam ; Christ the second Adam, came to redeem all men from *that* sin. And not from that only, but from their own personal sin also: For, *though judgment was by one to condemnation, the free gift is of many offences to justification.†* How unreasonable is it then to say, that there is no salvation for the greatest part of mankind! Indeed it could not consist with justice, to suffer all men to be lost by one, and not give them an opportunity of being saved by another. But *he came to seek and save that which was lost; and that was every man.*

What then have they to answer for, who by their preaching and writing, have cast the stumbling-blocks of a reprobating God, a partial Saviour, and a spirit which helps the infirmities of but few, in the way of mankind? If this is not to cause, horrible thoughts

\* Rom. v. 18. † Rom. v. 16.

thoughts of God, I know not what is. And hence like the heathens who made themselves gods, and imitated the properties and passions which they ascribed to, or supposed to be in them; and the destructive tenet of the Romish religion, which makes the death of such as differ from them meritorious and delightful to the destroyer; many Predestinarians seem to have as much pleasure in the belief of a reprobation of the majority of men to eternal damnation, (for a cause which they could not avoid) as they have in the persuasion of a small number being elected to eternal life. Now this delight in the damnation of men, doubtless ariseth from a consideration of its being the good pleasure of God that it should be so. And indeed it would be strange if they were better disposed, than the God they profess to believe in.

And as this doctrine is unscriptural and unreasonable, so it is pernicious in its consequences; it being impossible for those who believe it, not to reason to this effect (whether they practice so or not:) "If elected, I shall be saved do what I will; and if reprobated, I shall be damned do what I can." And this reasoning is agreeable to the nature of the doctrine; for if God decreed to save a certain number, without any respect to their unnecessitated faith and obedience, and to damn all the rest, not for the sin which they need not have committed, but without any regard to that, then it is certain, if there be no condition, (and there is none in an absolute decree) nothing depends on performance or non-performance, the decree cannot be altered by obedience nor disobedience: Therefore, all commands *to obedience, to work out salvation, to give all diligence, &c.* in respect of final salvation, are words for nothing, because no-

thing depends on them in that respect, heaven being sure to all that are included in the decree, whether they do those things or not. So they may act at large, heaven cannot be lost. And seeing in this case, there is no meaning in commands touching eternal life, it infers that all threatenings respecting everlasting death, are senseless terrors, it being impossible (if Predestination is true) for any of the elect to perish. And why should others be tormented before their time?

This doctrine also militates against a future judgement. For, if grace be not given to many wherewith to serve God, how can they be blamed for not serving him? And how can they be condemned for doing what they could not avoid? Or if grace be given to all, but not to save all; then if any of the reprobate, so called, neglect it, and thereby increase their condemnation, 'tis like putting a sword in their hand; whereby they may hurt but not help themselves. Or if they improve it to the best purpose, yet if it does not save them, what does their improvement profit? Or if (as some say) God has decreed all men to do as they do; or (as others) that man acts under a cause which determines all he does, then he is but a machine moved at the pleasure of another; and if the mover be God, it resolves all his works into him, and deprives man of the liberty of choosing and refusing, and destroys all distinction betwixt moral and immoral, inasmuch as whatever God wills is right; or, if that distinction be maintained, he is chargeable with all that is, in consequence of so determining or necessitating his creatures: As such, they are but instruments in his hand, and unaccountable for their conduct: For whether they do well or ill, 'tis not  
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they who do it, but God who determines or necessitates them so to do. And who would reward an engine for working well, or blame it for acting ill, when it only does what its author compels it to do? Seeing then that Predestination necessitates the salvation and glorification of some, and the sin and damnation of others, how can they be judged? Not as free agents, who might have done better or worse than they did. No. And if not as free agents, then not at all.

It likewise infers partiality in God touching man's final condition, in preferring some to the privilege of eternal life, and reprobating others to the hard fate of everlasting death, without any respect to their personal performances. And which, as all men were in the same condition, (whether before or after the fall) it represents the Almighty as loving and hating the same sort of creatures, placing his affections on some to save them, and his frown on others to destroy them, though similarly circumstanced; than which nothing can be more contrary to, and incompatible with, his one simple unchangeable nature. This procedure, if admitted, would argue the Lord not to act according to the dictates of his nature, because love and hatred being contrary things, cannot be in God, if his nature be one only, at the same time, respecting the same things, and in the same case. And, as that cannot be, it would suppose his nature, to be principled with good and evil; which is heathenish and highly absurd, and a direct deviation from the accounts he has ever given of himself in his words and works. Or if neither of these be true, then to justify that opinion, it must be presumed that he had no regard to justice in determining the condition



dition of his creatures; but that is an impious notion, and greatly derogatory to God, and subversive of the foundation of faith: For if ever he did wrong, he may do so again, and then with what confidence can he be credited? But, acting from and according to his nature, which is one, and agreeable to the rule of justice, he loved and hated according to the nature and condition of his creatures. And all men being then in the same state, he either loved or hated all: Consequently he could not destine some to life, and others to death, in that condition. Neither can reprobation for original sin, or any other thing but personal wilful disobedience to grace and God's laws, be reconciled with the scriptures, forasmuch as they declare that Christ died for, gives grace to, and commands *all men* to repent, and willeth not the destruction of *any*, and promises rewards to the obedient for their encouragement, and threatens the disobedient with damnation to deter them from evil.

It has also destructive effects, as it tends to make its votaries rest in the supposed *Decree*, without real religion, an entire change of heart and life by the Holy Ghost. For how many believe, that if ever they were called, whether they obeyed that call or not, they shall be saved; taking it for granted, that all with whom God strives are included in the number of the elect; and, as such, cannot be lost.

Moreover, the friends of this opinion, to save appearances, and fix the charge of sin and damnation on men, deal much in contradiction; sometimes representing it "as possible for all men to repent; and in case of failure, assigning that as the reason why they must suffer for ever." At other times, they give a very different account, declaring "that as Christ died not

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“ for all, all men cannot repent.” And indeed if grace be not given to all for the business of repentance, it is impossible to be done. And then with what propriety can it be required of them, and with what justice can they be condemned for not doing it? Another instance of the same kind, is “ cautioning believers against departing from the truth; and repeatedly assuring them, that they must persevere.” And when *facts* evince the possibility of forsaking God, then “ they affirm that it cannot be for ever.” But if the Lord suffer them to forsake him once, why not finally? Surely there is as much reason for the one as the other. By sin men forsake God; and which, while the conscience retains any sense, is succeeded with guilt. But sin persisted in weakens moral sense. So proportionably as sin increases, conscience decreases: And when sin is finished, it brings forth moral death: Which is evidently all that is necessary as a qualification for hell. And, if appearances afford any proof, it cannot be denied, that many go thus far. But if they cannot go to hell, why is a preparation for it permitted? Surely it stands more with God’s honour to preserve them from sin than hell, if they must be preserved from either, by an irresistible power. But as they are not *so* preserved from sin; neither will they be *so* preserved from hell, if they be prepared for it; because the one consists with, and the other is contrary to his will. Sin is contrary to God’s will, yet he permits it to be; and what he permits once, he may suffer for ever. But punishment for sin consists with his will, inasmuch as it is right to punish for that which displeases him. They then who guard believers against falling, do right; but when they affirm that they cannot fall, contradict

contradict themselves: Or if they may fall into sin, but not into hell, they oppose the justice and threatenings of God. The truth is, if man cannot fall, he need not be guarded against it: But if he can, and yet not suffer for it, then cautions and care are not necessary, and contradictory to infallible final perseverance.

The supporters of this opinion ascribe to God a like double dealing, by making his secret and revealed will, in many cases, contrary to each other. But if his declaration and intention differ, his word is indeterminate and dubious, and gives an uncertain, senseless, and false sound. His word is, that he "wills not the death of a sinner, and would have all men to be saved." Predestination reports, "that he decreed before the world began, that most men should be damned." Doubtless because he willed it so to be. Either then God would have all men to be saved, or not; if he would not, he contradicts his own words: But he cannot lie: As such, they who oppose his secret will to his revealed, give him the lie. Again, he says, "if ye keep my commandments, ye shall abide in my love;" which infers the contrary, viz. that if not kept, his love will not continue. This is his revealed will. But Predestinarians say, "Once in his love, and always in it." This is his secret will. The one opposes the other; and both cannot be true. The first is a revealed truth; the other but a false conjecture. Thus Predestination sets God against his word, and is a system of great absurdities. It has stopped many in their christian course, and turned them to vain jangling. In a word, I have seen so many of its dreadful effects, that I could

could sooner believe the Lord to be the author of no religion, than of Predestination.

I conclude with observing, that of the things which have been spoken, this is the sum: Adam was made upright; but falling, involved himself and all his posterity in sin and misery. And as God required, so Jesus Christ undertook to give satisfaction for that and for all other offences; offering one sacrifice for all. In consequence of which, all may be saved. Therefore Atheists, Deists, Socinians, Arians, Papists, Antinomians, Predestinarians, and all others, who in doctrine deviate from Christ, as the one only, perfect, and in some sense, universal Saviour of men, are, so far as they deny it, enemies to him, and themselves. And all who attain not to holiness of heart and life here, and to glory everlasting hereafter, either neglect, or misuse the salvation purchased for them.

**Justification**



# Justification by Faith.

A

D I S C O U R S E

O N

ROMANS, Chap. v. Ver. 1, 2.

*Therefore being justified by faith, we have peace with GOD, through our LORD JESUS CHRIST: By whom also we have access through faith into this grace wherein we stand, and rejoice in hope of the glory of GOD.*

**T**HIS Epistle being addressed to the Romans, who, prior to which, had received the Gospel, contains many things with which they were acquainted, and in which its author wished them to be established. In the former part of it, he has sufficiently proved, that though a sinner's justification cannot be by the works of the law, whether moral or ceremonial, yet it may be by faith in the Lord Jesus Christ. And having refuted the one, and established the other doctrine, he briefly recapitulates in the first part

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part of the text, the substance of the preceding part of the epistle, touching the nature, cause, method, and immediate fruit of justification; and subjoins in the second part of it, an exhibition of the blessed consequences of that doctrine, in being admitted to a state of grace and a title to glory: Which, as it was a reason of rejoicing, so a motive to induce them to make suitable returns for his benefits; as also, to excite them to pursue the things above, that grace issuing in glory, actual possession might realize those things, which descriptions and hopes of cannot do.

In the text we have the following things: I. The being justified. II. Its effect, peace with God. III. Faith, by which we are justified. IV. A further consequent of faith; admittance into, and continuance in the Grace of God, and rejoicing in hope of his glory. Of these in order: And

First of Justification. In treating of which, I shall first offer some explication of its nature; and secondly, point out the necessity of it.

Now the word *δικαιω*, to *Justify*, has an active sense, and signifies to acquit; and when pronounced in a judicial way, when a judge justifies or acquits others in judgment, it denominates them *δικαιωθεντες*, *Justified*; and possesseth them of all the blessings contained in, and entitles them to every privilege connected with, a state of *Justification*.

In a *law-sense*, the persons to be justified are the righteous, whether considered as such, or lying under false accusation: In both which cases, the law lying not against, not justly charging them with any thing contrary to it, they are justified by it. But in a *gospel-sense*, which is the sense of the text, and that which

which we shall now consider it in, it is not to be pronounced righteous according to the law; *but to be absolved and freed from the guilt and punishment of sin.* Similar to which, the Apostle, after proving (from the tenth to the eighteenth verse of the third chapter) *that all have sinned*, and in consequence thereof, *that every mouth is stopped, cut off from boasting, and all the world became guilty before God*; whence inferring the impossibility of being justified by the law (vid. 20.); he adds, “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ.” (vid. 22.) “Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past: To declare, I say, at this time his righteousness, that he might be just, and the justifier of him who believeth in Jesus. Therefore we conclude that a man is justified by faith without the deeds of the law.” (vid. 28.)

To render this doctrine obvious to all, and give it weight with the Jews in particular; and, not to rest it wholly on the Apostle’s reasoning, however sufficient to support it, but that, if possible, they might have a more convincing proof of its truth and importance, he produces, in the fourth chapter, two unexceptionable evidences to confirm his assertion; which he introduces with, “What saith the scripture?” Pertinently replying, (vid. 3.) “Abraham believed God, and it was accounted to him for righteousness.” Which righteousness, received by believing, he opposeth to that which is sought by the law; shewing that the one is the effect of unmerited favour,

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and the other the result of duty done. This is the purport of the fourth and fifth verses: "Now to him that worketh, is the reward not reckoned of grace," or, as a free gift, "but of debt," as due to the worker for what he hath done. "But to him that worketh not, but believeth on him who justifieth the ungodly, his faith is counted for righteousness." His faith in the Lord Jesus Christ, is accepted of God as a full discharge of past duty, an equivalent to all that he required in the preceding part of man's life. And to corroborate the testimony of Abraham, and give full satisfaction in this affair, he cites from the thirty-second Psalm, a more striking instance of evidence, where David describes the blessedness of the man unto whom God imputes righteousness without works, saying, *Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.\**

Now these evidences being designed to serve the same purpose; to prove, confirm, and illustrate this doctrine, the one is to be understood by the other. The controverted sense of *imputeth righteousness*, is, in this place, fully determined by the simple and obvious meaning of *the forgiveness of sins*: The sense of both being evidently the same. By the joint testimony of whom, the doctrine of justification is fixed on a basis sufficient to sustain it, inasmuch as they afford an experimental aid, being personally favoured with the blessings they were produced to prove, themselves being thus justified: By believing the truth as exhibited to their sense and understanding, and by depending on the sincerity and sufficiency of the

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\* Rom. iv. 7. 8.

promiser, they received salvation. And these, the Apostle represents as the pattern of all believers. For the text being a recapitulation of the context, of the doctrine contained in and confirmed by the preceding chapters, they explain and fix the true meaning of it: They indicate, with demonstrative evidence, that sin being the transgression of the law, by which man is rendered unjust, (and effects do not cease while their cause remains) to be justified is to be forgiven and made free from the consequences of sin. But this forgiveness has respect *only* to the sins which are past, being obtained by personal faith; which infers the existence of that for which faith is, before faith itself; but future sins do not exist: Therefore, they can be no object of present faith; consequently it only concerns those sins which, previous to the time of believing, have been committed. This is also evident from the manner of its being apprehended; pardon pre-supposing both sin and a sense of it, as a guilty sense of sin is the principal inducement to believe and seek for the forgiveness of it. But there is no sense of sins uncommitted, so they are no object of faith, nor included in the forgiveness obtained by it. But pardon, apprehended and obtained by believing, including all the sins which are past, 'tis with great propriety stiled a being *justified freely and from all things.*\*

I shall now attempt to point out the necessity of this doctrine, in reference to mankind.

And as man is a reasonable creature, and possessed of a moral quality of mind, he is designed as well for religious as civil service. Hence the Almighty has enacted a law, and made it the rule of his duty in both respects; the nature and properties of which

\* Acts xiii. 39.

are specified in terms intelligible and easy to be understood. *For we know* (saith St. Paul) *that the law is spiritual.\** This is the nature of it: It has a spiritual as well as corporal sense; and, as such, extends to and respects both the heart and the life, taking cognizance of all that passes there, *being a discerner of the thoughts and intents of the heart,†* and a scrutinizer of the whole conduct and conversation also. And, its moral qualities (for the law is holy, and the commandment holy, just, and good) running parallel with its extent, it requires complete holiness; and censures and condemns whatever is contrary to, and short of its true meaning.

The law then being spiritual, moral, and universal, and the rule of life to all who are under it, and by which they must be tried at the last day; it is necessary, to prevent deception, to know it and judge by it, that sin may appear in its proper colours. Agreeable to which, it is said, "I had not known sin but by the law. For I was alive once without the law: But when the commandment came sin revived, and I died." When the commandment was applied by the spirit of God to his conduct and conscience, sin was stirred up and exposed to view, and appearing exceeding sinful, he was found guilty, and sentenced to eternal death; *for the wages of sin is death.‡*

And forasmuch as every sin is a transgression of the law, it indicates that sin of any sort and degree subjects to punishment. The certainty of this arises from the nature of laws in general, all which require exact conformity to, and militate against every deviation from them. And it not being necessary to break all, or most, or more than one branch of the laws of a land,

\* Rom. vii. 14. † Hab. iv. 13. ‡ Rom. vi. 23.



in order to be punished; neither is it needful to violate more than one command of the Most High, to incur his displeasure, and become subjects of eternal fire: For, *the soul that sins shall die*; and, *curst is every one who continueth not in all things which are written in the book of the law to do them*.<sup>\*</sup> And if one sin render guilty, and subject to the displeasure of the Deity, how much more a whole life of sin? As the Judge of all the earth will reward every one according to his works, proportionable will the punishment be to the nature and number of sins. And that no work, after the commission of sin, and before justification from it, is pleasant and acceptable to God, is evident; forasmuch as they spring not of that faith in Jesus Christ, which reconciles sinners to God, and renders both their persons and performances acceptable to him. Which faith, no unjustified person has, for whosoever believeth is justified, justification being an inseparable effect of the faith by which we please God, and without which it is impossible to please him.

Now this admits of no dispute, being as clear as the sun, touching all impenitent sinners: Who are free from remorse and contrition for the sins which are past, not finding the remembrance of them grievous, nor their burden intolerable; and continue to practice in the same or a similar way, in a course of open or secret ungodliness and unrighteousness of any, or of every kind: Who trample upon laws divine and human; set at nought or despise the authority of God and man; bare-facedly and contemptuously violate precepts which pertain to religious and civil life; and daringly offend in despite of divine and human

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<sup>\*</sup> Gal. iii. 10.

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<sup>\*</sup> John. iii.

threats, and certain consequent punishments of soul and body for ever. These, walking in an even way of unrighteousness, being wholly guided by a corrupt nature, must, 'till renewed in their mind, do such things as God has prohibited on pain of eternal displeasure; for it is not subject to the law of God, nor can be, it being an universally received truth, that contraries cannot agree. So long then as men retain the carnal mind, which is contrary to God, so long it is impossible for them *morally* to please him, inasmuch as the moral image and law of God are directly opposed by their immoral heart and life.

And one, or many sins habitually committed, denominating persons impenitent; their alliance to Satan is evidenced thereby, for he *that sinneth is of the devil*;\* is his son, servant, and heir. And, as a farther evidence of their condition, they are represented under the appellation of *the servants of sin*;† the inseparable effect of which is, that as two matters cannot be served at once, they are *free from righteousness*‡ —in heart and life. Their heart being deceitful and desperately wicked, every issue of it is the reverse of God's righteous law: The thoughts, words, and ways; the sacrifice, prayers, and whole service of a sinner are an abomination to the Lord. Now these voluntary evils, render the committers of them objects of God's displeasure, for he *is angry with the wicked every day*;§ and, *his wrath is revealed from heaven against all ungodliness and unrighteousness of men*.|| So their lives are spent to no better purpose, than to fit themselves for everlasting fire.

Yea, though the condition of penitent sinners differs not a little from that of the impenitent, yet they

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\* John iii. 8. † John viii. 34. ‡ Rom. vi. 20. § Psal. vii. 11. || Rom. i. 18.

not only stand justly charged with all the sins committed in a state of impenitency, (for repentance makes no atonement for, nor takes away the guilt of past sins) but are still sinful in all that they do, inasmuch as while they remain unforgiven, their persons being defiled with the guilt of past sin are unacceptable to God, so also their performances; For, how can the effect be more agreeable than the cause, the thing done than the doer? As the one is, so is the other also; it being the condition of a person that denominates the thing done by him good or evil. And as the Almighty manifests his displeasure for what is past, in a guilty conscience; it indicates his wrath, and portends the ruin of the sinner while he continues thus circumstanced, being a preface of eternal perdition; with which condition, services acceptable to God cannot consist. And

This is agreeable to the experience of all awakened sinners, who feel and know that their works spring not from a lively faith, (which is a sure trust and confidence that their past iniquities are forgiven, and they reconciled to the favour of God) so being criminals, they cannot say (notwithstanding their desire) that they serve God by loving him with all their heart, and their neighbour as themselves; the true standard and test by which all actions are to be measured, and judged of both in respect of quality and degree; otherwise they would be a law both to the Lord and themselves, by subjecting his law to their performances: Which would be contrary to its design, and set aside the whole use of it. But the works of an unjustified person, are not only short of God's law, but are in great measure, if not intirely, contrary thereto; it being certain that no person can love God,

before

Before his love in the forgiveness of sins, is shed abroad in the heart by the Holy Ghost.

That a guilty person fears God, cannot be denied; but it is chiefly with a fear that *bath torment*, and so differs from that which is essential to the relation subsisting betwixt the Lord and his servants. For, if the fear of reverence, the business of which is to preserve from things offensive and excite to diligence in duty, hold a place in the penitent; that which has torment, holds a much larger, and often makes the guilty person consider God as an enemy, with whom there is no mercy. This is the state of a criminal, who dreads the execution of the sentence already passed upon him, and to which he submits, knowing himself guilty of all that conscience and the law of God accuse him of, and deserving of all the punishment the justice of God can inflict.

Now this fear is accompanied with a conviction that *the law worketh wrath*,\* as well for present, as past things; though, perhaps, not in the same degree. The law works a sense of God's wrath for want of conformity to it, and for the unacceptableness of all things done out of a state of *personal* acceptance. But it works no sense of his love, for it cannot produce contrary effects in the same subject, at the same time, and in the same case. As such, if love which is *the end of the commandment*,† and *the fulfilling of the law*;‡ or, if *righteousness, peace and joy in the Holy Ghost*,§ (which, as graces, are the principle productive of a right performance; and, as the effect of those graces reduced to practice, are the constituent parts of the service of God: And which, in both cases, are the inseparable effects of justification, and

\* Rom. iv. 15. † 1 Tim. i. 9. ‡ Rom. xiii. 10. § 1b. xiv. 27.

of nothing which precedes it;) have no place in persons not justified, they serve not God; and, consequently, sin against him: For there is no state which does not denominate them either the servants of God, or the servants of sin. But though there is no medium in this case, yet there is a difference betwixt impenitent and penitent sinners. The impenitent walk in darkness, sin willingly, and without remorse. The penitent, conscious of their state, are captivated by the *law of sin which is in them*,\* and which is the grief and burthen of their souls. And as the state of their minds differ, so does their deportment also. The first sort generally sin in an outward, visible, audacious way; in cursing, swearing, lying; in sabbath breaking, whoring, drunkenness; in picking, stealing, and over-reaching; in quarelling, fighting, &c. But the second cease from all outward evils, and practice the contrary things. Their sins chiefly consist in the want of that faith which justifies, and in the absence of those affections and tempers which constitute the christian, and give a power to comply with the divine law, in loving and delighting in the Lord and his service.

But notwithstanding this difference in the degrees of sin, subsisting betwixt the penitent and impenitent; yet there being no proper medium between the servants of God and the servants of sin, there must be some mark or criterion by which the one is distinguished from the other; which criterion respects first, the relation we stand in to God as his servants; and secondly, the ability requisite for a right discharge of that service. Now the relation we stand in to God as his servants, is that of sons by adoption, which in-

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\* Rom. vii. 25.



cludes justification, and consequently faith by which we are justified, as the effect cannot be before the cause. That our adoption through Christ, is the ground of our relation to God as his servants, is evident, in that it is the only real denominating difference betwixt one person and another. All sinners are the sons of Satan, children of wrath, and as such cannot please God. By adoption we are admitted into the favour and family of God, and so commence his children; which being the first *personal* token of reconciliation with, it is the first ground of acceptable service to God. And, that by which it is performed, is the spirit of adoption, or the heart renewed in holiness; which is the one only sufficient ability for rendering to God *a living, holy, acceptable service*.

Hence then, all having sinned; and there being no such deliverance from sin before justification as renders a person either safe or happy; and all who continue in the practice, or guilt of sin, or both, being exposed to the danger of perishing everlastingly; to be justified is a matter absolutely necessary for all men to experience; salvation from sin and hell, acceptable service to God in earth and heaven, and happiness in both worlds depending on it.

And justification consisting in the forgiveness of all sins committed to the time of its commencing; and the necessity of it appearing in a guilty painful remembrance of them; salvation from sin discovers itself in a deliverance from that guilty sensation of mind, by a contrary sensation, signified by, or included in peace with God. This is evident from the nature of both states: For, seeing that a guilty conscience is an indication of God's displeasure; (conscience

science in man being God's umpire, arbitrating between, and manifesting the mind of the Most High) peace of conscience is a proof of his favour, inasmuch as it constitutes the mind easy, freeing it from all sense of God's wrath touching former offences, and from the fear of death, the consequence of those offences.

Now this peace is given in a moment, and its suddenness as well as seasonableness, makes it conspicuous. And which, no doubt, is done for the better understanding of it. The deliverance being instantaneous, it is almost impossible to be insensible of so sudden a change from guilt to peace, and from bondage to liberty.

This is that peace which passeth all understanding, the delight and solace of the soul, and inseparable effect of justification. None are justified who have it not; all are who have it. If any who are *know* it not, 'tis either through ignorance of the nature of justification, or not carefully attending to what passeth in the soul, and not to any want of evidence resulting from it. For, as without sin, justification is not necessary; so where sin is, it will not be forgiven, without some previous knowledge of it in remembrance and remorse: Therefore, when ever it is removed, especially by pardon, (for it may be lost without issuing in forgiveness) it is not only instantaneous, (for pardon of past sin is not progressive) but sensible to the soul; it tastes and sees how good the Lord is, and rejoices, greatly rejoices in the change passed upon it, and in God its Saviour.

And peace with God being the effect of pardon, faith is the condition on which it is received. Faith in God through Christ, who was delivered for our offences,

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offences, and raised again for our justification, is that by which we are justified. Even as it is written; *Abraham believed God, and it was accounted to him for righteousness.* And it was not written for his sake alone to whom it was imputed, but for us also to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead.\*

Now Faith † has respect both to God and his word touching the justification of a sinner. And first to his word, the testimony of God concerning his Son Jesus Christ, whom he sent to be the Saviour of the world; ‡ and who, in pursuance of which, was born, lived, died, rose, and ascended to procure for, and confer salvation upon the children of men. And in consequence of the satisfaction made by the sufferings of Christ for the sins of mankind, God has promised a free and full pardon of the sins which are past; for he saith, *I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more.* § And this being the testimony of God, it is to be believed as the word of him who cannot lie, and which is unto, and may be appropriated by all who feel and know the necessity of pardon; for it is the word left upon record for the instruction and encouragement of guilty sinners, that they may have hope in believing to see the goodness of God. But the promise implying only a declaration of what God intends to do to those who believe, nothing is to be expected from it, but from the promiser. Therefore

\* Rom. iv. 24.

† Faith, as it respects Justification, implies belief and reliance; (ΠΙΣΤΙς, ΠΙΣΤΕΥΩΝ, or Fides, Fiducia) a belief of what Christ has said and suffered, and dependence on him for a reception of what he has purchased and promised.

‡ 1 John iv. 15. § Heb. viii. 12.

fore faith must not terminate in the word, but extend unto God also.

*With the heart man believeth unto righteousness.\** By the heart is signified the understanding and will. The understanding judgeth of the nature, truth, and necessity of the promise, and assents thereto as right, as fit to be believed, and as saving the sinner's case. The will chooseth the thing promised; which, being with God, he must be depended on, by which the will is turned towards him, and rests upon him for the fulfilling of the promise. And here the sinner must abide, believing, asking, and hoping till pardon commenceth in the heart, till being justified by faith, he has peace with God through Christ Jesus; and experimentally proves, *That to him who worketh not, but believeth on him who justifieth the ungodly, his faith is counted for righteousness; †* is instead of, and does that which past perfect righteousness would have done: Frees him from condemnation, and gives peace with God.

Now by this effect of believing, the nature, mode, and degree of justifying faith are determined: For justification, which is the effect of faith, is also the criterion of it; it is that which distinguishes true from false, as well as sufficient from insufficient faith. All faith which brings not pardon and peace, is false or defective. False faith is believing contrary to the doctrine of faith contained in the scripture. Defective faith is believing less than the scriptures teach in that case, or believing the scriptures only. For, how right and necessary soever it is to believe the word, it is not sufficient to salvation. The promise is not the Saviour, it contains not blessings, and so must

\* Rom. x. 10. † Ib. iv. 5.

must not be substituted in the place of Christ. It being but the sign of the thing signified; in believing it is only the object of the understanding, and requires but a proper degree of credence and assent, in which it terminates. And the will, which is the faculty by which we choose, having no reference to the promise, otherwise than as it chooseth the thing promised, which is salvation; so that, and not the promise, is the object of our choice.

Faith in the promise of forgiveness, if it goes no farther, leaves the guilty soul in the same condition, as a belief of promised food does a hungry man, when he eats not of it. And as a hungry person cannot be satisfied by the promise of food only, neither can a sinner be saved but by a participation of the thing promised. But a belief of the word may be, without receiving the knowledge of salvation by the remission of sins, which is the inseparable effect of faith.—Yet notwithstanding, the promise is profitable, it gives understanding of, and encouragement relative to, a reception of the thing promised. It also preserves from despair: And, if preceded by, and accompanied with repentance, influences the will, and excites to a dependance on God: For, as John the Baptist, who was not Christ, but was sent to bear witness of him, pointed men to him, so does the promise. It saith, it is not in me, it is in God, it is God that justifies; and causeth the soul in its motion to ascend, and rest upon God, who is inward, and at no great distance, which is the motion and act of the will in choosing, desiring, and earnestly contending for salvation: And may, with propriety, be termed faith in God, as the preceding act



of the mind is faith in the word. And this double act of the soul, agrees not only with its faculties, mind and will, but also corresponds with the proper objects of faith, viz. the promise and the promiser: And demonstrates believing to be a rational, gradual business; beginning with the promise, which, being external, is more easily understood and assented to. From thence, ascending to God, and resting upon him for its fulfilling in the pardon of sin: Which when received, gives peace with, and the peace of God, through our Lord Jesus Christ.

I shall now take notice of the fourth and last part of the subject, which is a further effect of faith, &c.

“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” It being through the sacrifice and intercession of Christ that sinners are justified; it is also by him that they are introduced into a state of favour with God. For, sin being offensive to God, and meritorious of his displeasure; forgiveness removes that displeasure, by taking away the cause of it. Which benefit, obtaining through faith, and no medium existing betwixt God’s favour and wrath; it infers, that the faith which justifies, introduces into his favour. Moreover, it is also by faith that it is continued in. But the act of faith by which favour commences, is not the same through which it continues. Future acts of faith only, can perpetuate that which the first act begins. And justifying faith having respect to God and his word, subsequent faith must likewise. The word is to be believed in its promises, cautions, and commands. In its promises, for encouragement; in its cautions, as a preservative from

from evil; and in its commands, as a motive to diligence in duty: For *faith worketh by love*. Similar to which, the will must continue trusting in God, and earnestly soliciting his blessing to help in time of need: Which procedure will infallibly issue in the continuance of an evidence of grace through pardon, and the testimony of a good conscience.

And as the favour of God is the effect of forgiveness; *rejoicing in hope of the glory of God*, issues from, and is inseparably connected with, the divine favour. The glory of God is heaven, or the happy state of the soul and body hereafter. It is that kingdom which the Almighty prepared for, and has promised to, all who commence and continue his children thro' faith in Christ Jesus: For *if children, then heirs, heirs of God and joint heirs with Christ*. And these, viz. pardon, the favour of God, and consequent benefits entitling to, and qualifying for heaven, whence ariseth an expectation of it; while they are retained, the hope of glory remains. And the expectation of it being exceeding delightful, and glory itself inexpressibly above all things to be desired by all who are intitled thereto; they rejoice in hope of that happy period, when stripped of the robes of mortality, the spirit will return to God who gave it, to be numbered with the spirits of just men made perfect, and to bask in the beams of love and the fruition of God for ever. And though the resurrection be a distant privilege, yet to the nimble act of faith, leaping the short span of life, and the intermediate space betwixt death and the great day, a glorious prospect appears, a scene of wonders present themselves in a display of divine wisdom, power, and goodness, in collecting and re-

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viving the scattered atoms of corrupted bodies, and forming them to a blessed likeness of Christ's glorified humanity; when the long separation of soul and body shall come to a period, in a happy conjunction, of them in blissful climes and never-ending joys.

Thus the hope of the believer results from the knowledge of salvation, a sense of God's favour, and the promise of eternal life through Christ Jesus; and is maintained by continuing and increasing in the favour and knowledge of God; and will certainly issue in glory everlasting, to all who are faithful to the end. So much for explication. It remains to make some use of the whole.

Now this is the salvation which the Saviour came from heaven to procure for, predicate to, and confer upon the children of men. It is the bond of reconciliation and cementing union betwixt God and immortal souls. It makes peace, being the fruit of the blood of the cross. For this he died, and for this he revived: *For he was delivered for our offences, and raised again for our justification.\** And this benefit he designed for the whole of human kind; being a propitiatory sacrifice for the sins of the whole world: A *meriting* Saviour to all men, and an *actual* Saviour of all that believe and obey.

And as in consequence of this, the Almighty willeth not the death of a sinner, what pity it is, that all men are not of the same mind. How happy would the world be, if all experienced this salvation! It is good that a man is at peace with his prince, because *the wrath of a King is terrible.* But how much better to be at peace with the great God, who to

sinners

\* Rom. iv. 25.

sinners is a *consuming fire*. What would the damned give for peace? How would they exult had they but the most distant prospect of it? But how light do most sinners set by it? O the inexcusable madness of men, in depriving themselves of so great a benefit! How will it aggravate their misery, that Christ died for them, and they would not seek his salvation? Is it not enough that they have sinned against God, without bringing the blood of his Son, by neglecting it, in condemnation upon their own heads? Well might he say, *he that believeth not shall be damned*.<sup>\*</sup> Surely none deserve damnation so much as they, who will not believe for that which cost Christ his precious life to procure!

And, it being the most unreasonable procedure that any creature can be guilty of, to *neglect so great salvation*; † it is also the most ungrateful. Small favours, when there is no motive for conferring them, but the benevolent disposition of the donor, demand our sincere thanks. How much more the death of Christ, which bought our peace, and all other blessings? The highest strains of adoration, uttered by the united hearts and voices of men and angels, would not equal, in point of gratitude, the kindness exhibited to mankind, in giving his life a ransom for them. How ungrateful then those mortals, or rather monsters, who will not accept of so rich a benefit as the forgiveness of sins, on so easy terms as Christ propounds it to them! Did he require them to quit all they hold dear in the world; their habitations, friends, money, and life itself to partake of it, they still had but a shadow of, not a sufficient reason for, a

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refusal.

<sup>\*</sup> Mark xvi. 16. † Heb. ii. 3.

refusal. But now what doth the Lord require of them, but that they repent and believe, in order to be forgiven? And can any thing be so easy as this, especially when he assists them by his grace, in what he requires; for he is *exalted to be a Prince and a Saviour, to give repentance, as well as remission of sins.*\*

But let us review the whole in reference to those to whom it belongs. And as touching those who have sinned, and come short of the glory of God; while they continue thus circumstanced, the law of God lies against them; it exposes their sin, shews their danger, declares them deserving of, and sentences them to eternal death. And it is no respecter of persons, exempting none from censure who act contrary to it, being impartial in respect of sins, extending to all sorts and degrees thereof. It marks the first risings, and reaches to the utmost bound of every species of evil. It takes cognizance of, and treats all who suffer sin in their hearts as actual offenders. It pronounces the covetous *idolators*, the haters of mankind *murderers*, the lustful lookers on *adulterers*. In short, sin of every kind being a transgression of the law, the wages of it is death, is condemnation here, and damnation hereafter.

Who then can bear the awful declaration, and lift up his guilty head, when God says, *The soul that sins shall die.* What then will sinners do? How will they stand before the great God when he judges the world in righteousness, and gives to every one according to his works? Alas! What can they do, for the law by which they must be judged requires complete conformity to it in heart and life, at



all times, in all places, and touching all things ; and, for one failure, condemns to death everlasting. This is the language of it, and it varies not ; like its author it is unchangeable and without shadow of turning. Wherefore, wherever it finds sin unforgiven, it finds matter to work upon. Nor will it, in that case, cease to condemn ; for though heaven and earth shall pass away, yet the law abideth for ever. So the sinner remaining unforgiven, the sentence passed upon him continues : being already condemned, if mercy interpose not, all is eternally lost. For, *the wicked shall be turned into hell.\** At death, their souls shall descend to the devil, and at the last day their bodies shall be raised from the grave to go into everlasting fire. A dreadful sentence this ! Yet just ; for Christ will descend *in flaming fire, taking vengeance on all who know not God, and obey not the gospel.†*

In opposition to this, what can impenitent sinners do ? They cannot make void the sentence, nor escape the punishment : So they must bear their judgment. It is true, they generally repose confidence in God's mercy, hoping he will not punish them as their sins deserve, and as he has threatened to do. But that is to make the Almighty a liar. He hath said, *Except ye repent, ye shall perish ;* and his truth cannot fail. He is a just God, hating iniquity, and will not clear the guilty. Sooner shall the earth be removed out of its place than a sinner, dying in his sin, not be damned.

But some, to evade this, and arm against terrors, plead not guilty ; or if guilty, not wholly so, deserving as well to be saved as lost, having done as much

\* Psal. ix. 17. † 1 Thes. 1. 8.

much good as evil. But this is false in fact; there being an impossibility in the case. It would be to have served two masters at once; which, we are told, cannot be. Besides, sinners are represented as having no righteousness; for, saith the Apostle, *when ye were the servants of sin, ye were free from righteousness*. I grant they may do many things materially good; but not morally or religiously so. They may feed the poor, cloath the naked, relieve the distressed; hear sermons, say prayers, give thanks, receive sacraments, &c. But all these, and whatever else they do, is unacceptable to God while they continue in sin, the whole of a sinner being an abomination to him. For, God and his government being holy, a holy disposition of heart, is absolutely necessary, as a qualification for a right discharge of that service. But sinners are unholy, their hearts are full of sin; and that being the principle of their actions, they practice like themselves, all that they do is evil. Let no sinner then boast of his good works, forasmuch as he has done. Let him not build upon them, for they are but sand, and will let him sink into hell.

Art thou then wholly sinful? If so, what wilt thou do? Or rather, what may the Lord do? Why truly, he may slay thee, and send thee to the devil! And how wilt thou help thyself? Poor soul! Thou art in the gall of bitterness, and bond of iniquity. Death and destruction await thee. There is but a step betwixt thee and the pit. Canst thou rest upon the brink of hell? Do not dream of safety there, devils are near! Lo! A troop comes to pluck thee thither! For they are the messengers of God to thee for evil, the executors of his wrath. And remember, God destroyed the *world of the ungodly by a flood*; and rained

rained fire and brimstone upon Sodom and Gomorrah. The earth also opened her mouth and swallowed up Korah and his company: and three-and-twenty thousand Jews fell in one day. And art thou more safe than they? I doubt not. They were but sinners, and so art thou. Yea, perhaps thou art an old sinner; if so, how long wilt thou be out of hell? 'Till to-morrow? What may a day bring forth? Consider, it was once said, *Thou fool, this night shall thy soul be required of thee.*

What then is to be done? Sinner, thine is a lost case, if thou continuest thus. As the Lord lives, who cannot lie, thus dying, thou art damned. Think not of escaping in thy sins. But, if thou art determined to keep them, prepare for the worst. Fortify thyself against a guilty conscience, the wrath of God, fire and brimstone, the tyranny of devils, and eternal torments. Expect no mercy in hell, nor mitigation of misery; for there *the worm dieth not, and the fire is not quenched.* And must the fire feed upon thee for ever? Alas! How much more cause hast thou to curse thy day, than either Job or Jeremiah had! They laboured but under a temporary evil; but thou art under a sentence of eternal ruin. And art thou content to dwell with devils for ever? Be sure that it will be so, if thou diest in thy sins. Do not think that the threatenings of God are bugbears to frighten fools; they are the effects of law and justice against sin; and sooner will the Lord cease to be, than lie; his truth, like himself, endureth for ever.

But before the sentence take place, before thou art damned, consider whether it is not better to repent. It is said, *When the wicked man turneth away from his wickedness, he shall save his soul alive.* Art thou

thou willing to repent? If thou art, who can tell how soon thy sentence may be reversed. Set about it. Leave off thy sins, and forsake thy sinful companions. To-day; lest to-morrow find thee other work; lest, death interposing, thou art numbered with the damned. Rent thy heart, and let tears be a sign of thy sorrow. Better weep now than hereafter. Spare none of thy sins, however profitable or pleasant. If they be as thy right hand, or eye, they must be cut off, or plucked out. If thou sparest them, they will not spare thee. One sin retained, may keep thee from pardon, and send thee to hell. Had Judas forsaken covetousness as well as other crimes, he had doubtless escaped both a halter and hell. I remember an old woman, who went to a justice for an order to have relief from her parish, complaining that she had nothing to live on; who, gaining her request, was soon after seized with sickness, (which rendered that sort of relief unnecessary) in which she fell under great horror of mind for what she had done; for, as the truth of her complaint was suspected, she was opposed and put upon her oath. However, being possessed of a considerable sum of money, and her conscience awaking, she roared day and night in racking despair. In that deplorable condition, she took some of her money, and said to a person standing by, "Here, take this cursed money, for it has ruined me for ever!" She wished for death, and was for destroying herself, as her terrors were insupportable. And after spending a few days in the utmost distress, expired in the same condition.—Partial reformation will not do; it must be universal, or, as well none at all. For as it is the same thing whether a man be drowned in the middle of the sea, or near the shore;

store; so it is in effect the same, whether a man die in many sins, or few; if he die in one, he is undone, and he can but be so, dying in many. Repent then sincerely, univcrsally, and perseveringly, that iniquity. prove not thy everlasting ruin.

But art thou conscious of sin? Does the guilt of it lie heavy on thy heart? If thou hast no sense of it, thou art asleep in Satan's cradle; he has put out thine eyes, hardened thy heart, and rendered thee past feeling. Awake, lest thou drink at the Lord's hand the cup of his fury; lest he tear thee in pieces, and there be none to deliver. Know, that the Lord is jealous of his honour, and, if robbed of his right, will requite it. Consider, he may soon call thee before his bar, and witness against thee as a transgressor of his law; and say, *Depart thou worker of iniquity into everlasting fire, prepared for the devil and his angels.* If he begin, he will soon make an end! In the twinkling of an eye, he may deliver thee to the tormenters! Is it a time then to be unconcerned, when so much depends on it? Surely, if ever, it is time to stir when the next hour may be thy last! Did you know what the damned endure, you would flee from sin as from the face of a serpent; and yet they were once as safe as you are. O what would they give to be upon their trial again! How have some, at the approach of death, lamented their case, through distress of soul! Others have roared too horrible to be heard! And truly mine own heart has felt more of this, than imagination can paint, or tongue declare. A thousand tongues cannot tell the torments of a guilty conscience. It made poor Judas run swiftly into the arms of death. And many poor wretches after selling Christ for profit, or pleasure,

or



or honour, have died by their own hands, running from one hell to another. Surely then it is time to awake out of sleep, for now is your damnation nearer than when you first sinned. To be easy in sin, is like sleeping on the top of a mast, when the next blast of wind may send the sleeper to the bottom of the sea. Deplorable is the case of those who sleep on the brink of the pit. In death's uncertainty their danger lies. Death may be at the door, ready to enter in. Some judgment perhaps hangs over thy head. Thunder, or lightening, or earthquake, or pestilence, or other destructive thing may be on its way, to bring thee to thy senses by sending thee to hell. But if no judgment hurry thee out of the world, old age, or infirmities will effectually do it. Yea, and by nature's law, what may be, may be now. By nature's law men die; by the same law they may die now. And art thou in thy sins, and insensible of thy danger? O fearful estate! A blind man walking among pits, or on precipices, is in perfect safety compared to thee. True, his moral life is in danger; but thy eternal life is at stake. His loss, can be but the discharge of a debt due to nature; but thine, the loss of heaven and the gaining of hell.

Wouldst thou know thy condition? See thy picture in a rebel against his prince, pursued by men commissioned to slay him. And how soon may the Lord say concerning thee, Cut him down? Yea, his wrath is revealed, his threatening is gone forth; he hath whet his sword and bent his bow, and with these instruments of death, thy life may be as one in the grave, and thy soul consigned to hell, in a moment. But let the Lord be glorified. Yea, he will be glorified, whether thou art saved or lost. But let him

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be glorified in that which is most agreeable to him, in thy salvation ; not in thy destruction, for he has no pleasure in the death of a sinner. Art thou willing to be saved at the expence of all other things ? Sit down and count the cost. Are thy sins, friends, good name, profits, pleasures, and life itself too much to give ? What are they compared with thy soul ? There is no comparison. Better lose all than that. The loss of thy soul is all. Ten thousand worlds so bought would be too dear. Well, art thou determined to sell all for Christ ? Wilt thou sacrifice thy sins ? If thou wilt be saved, let these go. Shake thyself from the dust of devilish works. Stand disengaged from the works of darkness, and there will be hope. Repent and reform, and thou art in the way with the Lord.

But will repentance and reformation save thee ? No, verily. Repentance is not remission, nor reformation regeneration. If thou repentest of and reformest from all thy sins, thou art but still in the state of a criminal ; for repentance and reformation make no atonement for what is past. Thou art in similar circumstances with a person who has contracted a debt which he cannot discharge ; and though he adds nothing to it, yet the old debt standing against him, he lies at the mercy of his creditor. In like manner, if thou sinnest no more, that will not free thee from the guilt of thy former sins. And if they never be forgiven, thou must suffer for them, and that will be the vengeance of eternal fire. It will certainly be so ; because there is no medium betwixt being saved from, and suffering for sin. But repentance for and reformation from sin, do not save. They neither atone for, nor take it way. At most they are but (and neither

are they that) the discharge of present duty, and have no influence on past life in supplying its deficiencies, or pacifying God. Seeing then that reformation leaves the soul in the guilt of sin, and in danger of suffering for it, it indicates its insufficiency, and the necessity of another thing. More must be done before a conscious sinner can be cleared in the court of his own conscience. And as it is not the merit of any thing of his own, whether past or present, that can avail in this case, it remains to have recourse to another; even to God, who *justifies the ungodly*.

But, what shall a sinner bring to pacify God and turn away his wrath, to render him propitious and obtain a pardon? Poor soul! Thou must now renounce self-dependence more than ever. Foreign help must be thy whole support. Jesus Christ alone can deliver thee. Help is laid on him. He is the way to the Father. He bore thy sins, and intercedes for thee. He saves to the uttermost them who come unto God by him. Go in his name; say to the Father, I am a sinner, and deserve hell for what I have done. I have nothing to plead but thy Son's passion; it was for me, he died in my stead. O Lord Almighty, have mercy upon me for his sake alone. Do this in faith; believe that he will have mercy on thee, and wrestle till thou prevailst.

Now is the necessity of, the time for, and use of faith. Remember, justification is by faith. And faith follows repentance. Thou believest there is one God; and, Satan-like, tremblest. Thou doest well. But believe the promise of forgiveness; believe that God pardons iniquity, transgression, and sin. Without wavering credit his word. This do notwithstanding thy sins; for the promise is to sinners.

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And let not the number and nature of thy crimes, how many and malignant soever they be, hinder. The promise is to repenting believing sinners without exception. Catch this rope, lest thou sink into despair and hell! Consider, unbelief may damn: For *he who believeth not shall be damn'd.\** Trust what God hath said; *I will* (saith he) *be merciful to their unrighteousness.* And let this cord lead thee to God. He is near that justifies. With thy heart trust in him. Turn thy will towards him. He is at the door of thy heart. Open to him, and say, Lord deliver my soul. Choose his salvation. This is the work of thy will. Claim the promised benefit. And stay thy soul upon God for it. Jacob-like wrestle, and say thou shalt not go, till thou bless me. Thus abide, till thou see the goodness of God, even the salvation of thy soul.

To conclude. As a sinful state abounds with criminality, and a consciousness of it creating unspeakable misery; (for a wounded spirit who can bear!) and being an anticipation and specimen of eternal torments; and many things concurring to take away life, every unjustified person is exposed to imminent danger, the danger of dying in sin and suffering eternally for it. But the Almighty willing not the death of a sinner; and giving grace to, and commanding all men every where to repent; while the day of grace, the time of probation endures, all may turn to God, by breaking off their sins and bringing forth fruit meet for repentance. Moreover, he requires all men, according to their dispensation of revealed truth, and internal evidence or discoveries of

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himself

\* Mark xvi. 16.

himself and will, to believe; which all may do through the spirit and merit of Christ. For, he who died for all to be the way to the Father, enlightens and enlivens all, that they may see the way and have power to walk in it: As such, the destruction of all the destroyed, as touching the cause thereof, must be resolved into disobedience and Jamning unbelief. And though Christ is not preached to all by the letter as a Saviour; yet his spirit instructs all in things pertaining to God. And having died for all men, the benefits of his death will be conferred upon all, who use grace and the means afforded for religious instruction and improvement, according to the will of God. And further: As those who have Christ preached as well by the outward dispensation of the word, as by the illumination and excitation of the spirit, are privileged above others; if they reject, or neglect so great salvation, their superior privileges will aggravate their crimes, and increase their condemnation.

Forasmuch then as life and death are in the hands of the Lord, how much is it to be desired, that men would be wise and consider their latter end, and turn to him who smiteth them. For, how short lived are most, and how uncertain the life which continues for so short a time! How suddenly are many taken away; and, according to appearance, altogether unprepared! Alas for souls who depart in their sins, the flames kindle upon them, and conscience perpetually torments them! Thus, in the twinkling of an eye, they are numbered with the damned. Miserable wretches! A time was when the Almighty strove with their rebellious hearts, but they would not submit; or, if

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they did, it was but for a time, for they brought not forth fruit to perfection.

Lastly, Let this be a caution to others, lest they also fail in the business which is of greater concernment than gaining a world. Let it be supposed then, that some are sensible of their danger, that they see their undone condition without an interest in Christ. Such, it must be confessed, appear in a light, which to themselves, is truly alarming; they are black with guilt and a corrupt nature. Yea, God is angry with them, for they feel his wrath in an accusing conscience. But their case is not worse for that; yea, it is the very condition they should be in, in order to be forgiven. They are such as he waits to be gracious unto. He has brought them into this state to do them good. They are humbled that they may be exalted; burthened that they may find rest; guilty that they may be acquitted. Let them now (having broken off their sins by repentance,) depend on the death of Christ for forgiveness. And let them trust and not be afraid, for he is near that justifieth. In a moment, his mercy may take place, and they are justified freely from all things, from which they could not be justified by the law of Moses, and have peace with God, through our Lord Jesus Christ. *And in that day they shall say, Lord, we will praise thee, for though thou wast angry with us, thine anger is turned away, and now thou comfortest our souls.\**

\* Isa. xli. 1.



# The Spirit and its Fruits.

## A DISCOURSE ON GALATIANS, Chap. v. Ver. 23.

*Against such there is no law.*

**I**N discoursing from these words, I shall, I. attempt some account of the things against which there is no law; II. point out how there is no law against them; and, III. conclude with some use of the whole.

And first of the things against which there is no law. These are specified in the preceding verse. *But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*

And first of the spirit. Now the spirit, as it respects the present state of men, has a double acceptance. In the scriptures, it often signifies that agent by which the Almighty helpeth their infirmities, delivereth them from evil, and formeth them to a likeness with himself; and is then eminently stiled the

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Holy Ghost. Consonant to which, while Peter was speaking, *The Holy Ghost fell on all them who heard the word.\** It also signifies the immediate effect of that spirit, viz. A principle of grace in the heart. The latter is that which the Apostle here intends. But the spirit in this sense, supposes it in the other also; *as a new nature is wrought in man by the Holy Ghost.†*

That a new nature is here signified by the spirit, is evident from its contrary, mentioned in the 19th verse. *Now the works of the flesh* (saith the Apostle) *are manifest, which are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings.* And though some of these are the works of the flesh, as it signifies the body; yet others, viz. hatred, wrath, &c. are spiritual evils, and pertain to the mind. And it is no injury to truth, to resolve all evils committed by the body, into the mind, as their first and principle cause: For, as the body cannot act without the mind, so it generally acts according to the disposition of it: Therefore the enormities committed against God, ourselves, and mankind, are the works of the *carnal mind*, however the body may be concerned as an instrument in the execution of them. The flesh then being the corrupt principle, and the body acting in concert with it; the spirit is the new state of the mind, and its consequent actings in and by the body, as we stand related to God, and one another.

And forasmuch as the 17th verse represents flesh and spirit acting in the same soul, and striving for the mastery; the 19th verse is descriptive of a person wholly

\* Acts x. 44. † Rom. xv. 15.

wholly in the flesh, without any mixture of grace; and, by party of reason, the 22d verse exhibits a state wholly spiritual or free from evil; which, in its initiation, progress, and consummation, may be thus defined: It is that transforming, quickening work of God's spirit; which begins, carries on, and completes God's image in us.

It begins in a conviction of the sinful state, especially of outward sin. And generally in convincing of sin, the spirit useth the law as the counterpart of the sinner's conduct, applying the violated precept to his understanding, setting his sins in array before him, and giving as keen and clear a sense of them as if but newly committed: A necessary effect of which is, the conscience being awakened, and the sinfulness of sin discerned, the conscious sinner is pronounced guilty, and sentenced to eternal death. And this sentence is so clear and full, and borne with so convincing and powerful evidence, that the convict is left without excuse, and obliged to acquiesce in it as right, as what he deserves for what he hath done. And having no works or merit of his own to plead to reconcile him to God, his only refuge is a crucified Saviour, on whom by the help of the convincing spirit, he is enabled to believe; when conviction issues in conversion, the spirit of bondage in that of adoption.

And being restored to the favour of God through the remission of sins, (which accompanies the spirit of adoption,) and, in some degree renewed in his image; the Holy Spirit, ever mindful of his charge, (his office being to sanctify) discovers the remains of unrenewed nature, and excites desires and endeavours after more of the mind of Christ Jesus.

Wherefore

Wherefore, as in the preceding condition, while the soul was conflicting with a guilty conscience, the chief point of inquiry was, what it should do to be saved from it : And being delivered in that respect, its present concern is, how to recover that purity, it now as clearly sees the want of, as before it discerned the necessity of divine acceptance. Hence a new war commences in the soul, nature and grace strongly oppose each other, contending for their respective rights and privileges. Nature, as the agent of Satan and prior possessor of the soul, reluctantly relinquisheth its charge, goeth not easily out. And grace, as actor for Christ, who, by the price he has paid for the redemption of sinners, has purchased the right of possession. These qualities, though incompatible in their kind, and obstructive of each other in their course, are notwithstanding the resident dispositions of the soul, in the first stage of christianity. And inhering in the same subject, and acting in opposition to each other ; so, though the soul is at peace with God, touching what is past, it is not at peace with itself, respecting what is present : *For the flesh lusteth against the spirit, and the spirit against the flesh.\**

Now obedience to the one of these different dispositions, is disobedience to the other ; and according as the one or the other is obeyed, it is proportionably encouraged and increased : For they who walk in the spirit, do not fulfill the desires of the flesh ; as, on the contrary, he who sows to the flesh shall of the flesh reap corruption. Agreeable to which, saith the Apostle, *if ye live after the flesh, ye shall die ; but if ye through the spirit do mortify the deeds of the body, ye shall live. †*

Death

\* Gal. v. 17. † Rom. viii. 13.



Death then being the fruit of disobedience, and life the consequence of the contrary practice; it infers, that after the life of grace commences in the soul, its continuance and increase depend on a right use of it: And that, notwithstanding the freeness of grace, there is no reason to expect a continuance, much less an increase of it, in a way of disobedience; whether it be by doing things forbidden, or by omitting any part of that duty, which the Almighty has made the means of grace and spiritual improvement. Therefore spiritual profit depending on a proper use of grace; *proportionable* to the use of it, will the increase be. If this is not granted, there is neither sense in, nor use of, *exhortations to diligence in duty; to strive, run, fight, watch, pray without ceasing, work out our salvation, give all diligence, be faithful unto death, &c.* Yea, this is so clearly revealed, and so congruous to the nature of the thing, that there can be no difficulty in assenting to this proposition, viz. “That on a right use of grace in  
 “serving God according to present ability, and  
 “in acting from it in order to its increase, depends  
 “future proficiency in spiritual things; and accord-  
 “ing to the *degree* of faithfulness in the use of grace,  
 “the increase is proportioned.” As a confirmation of this, the scriptures assert, that the faithful increased their talents; and testify, that the unfaithful did not so. Moreover, they add, that *to every one who hath shall be given, and he shall have abundance; but from him that hath not shall be taken away, even that which he hath.\** Which evidences, that every one who is faithful in the use of that which he hath, shall receive more;

\* Mat. xxv. 29.

more ; and that the unfaithful shall be deprived of that which they have.

Seeing then that faithfulness to grace is the hinge on which prosperity turns, it infers, that if the method prescribed by our Lord for a supply of spiritual wants be complied with, success is sure. And comporting with the meanest capacity, where there is any degree of grace ; therefore according to the use or abuse of it, will the conditions of men be. If it be obeyed, blessings will be given ; if not, they will be withheld. The prescription is this : *Which of you (saith Jesus) shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves : And he from within shall answer and say, Trouble me not ; the door is shut, and my children are with me in bed, I cannot rise and give thee. I say unto you, though he will not rise and give him because he is his friend ; yet because of his importunity he will rise and give him as many as he needeth.* \* Here, where friendship, the general inducement to do good, fails ; importunity, urging the petition, prevails. This prevalent method our Lord transfers to, and recommends, as it concerns the soul, by adding, *And I say unto you, ask, and it shall be given you.* The successfulness of which method he ascertains, by saying, *For every one that asketh, receiveth.* And it being impossible for God to lie, if his love to mankind, through Christ, were no more to be depended on than that of a common friend ; which, in respect of doing good, was not proof against the difficulties of its being midnight, the door shut, and his children with him in bed ; yet if his blessing be solicited by earnest prayer, he will give all that is necessary to be received,

\* Luke xi. 5. &c.

received, no want shall remain unsupplied : For he filleth the hungry with good things.

The nature of which benefit is explained, and the method of receiving it illustrated by verse the thirteenth, where it is said, *If a son shall ask bread of any of you who is a father, will he give him a stone? If ye then being evil know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him.* This similitude, which contains the sense of a contrast, does honour to its author, and indicates the freeness and fulness of the blessings to be received. "If ye who are evil, to whom to do good should seem a strange thing, *know, i. e.* have the understanding and inclination to give profitable and pleasant things to your children; how much more shall God, who is goodness itself, and whose nature and property is to do good, give good things, *all good things to them that ask him.* \*

Forasmuch then as this incomparable account of the Almighty, exhibits in a clear light, how willing he is to enrich his creatures with heavenly things; if he be obeyed, in the manner and measure signified by these sayings, the blessing is sure; the combined efforts of earth and hell cannot frustrate the design; the Holy Spirit will eradicate every irreligious thing.

And this prescript exhibiting the necessity of earnest, urgent, repeated applications to God for promised benefits; the nature of regeneration, also requires that the mind be retained in that service, and in things which have influence in the success of prayer. The natural motions of the mind must be restrained, and the rising of wrong tempers instantly subdued,  
and

\* Mat. vii. 11.

and things which work upon and attract the affections, and stir up and irritate the tempers declined, (for a permission, much more an indulgence of these, retard, if not totally hinder, the soul's progress in holiness) as facilitators of this blessed business; and the mind continue exercised in drawing near to, and wrestling with God, for strength and comfort to support and encourage it in recovering moral rectitude and a meetness for glory.

Which procedure, agreeing with our Lord's command, and the nature of regeneration, likewise with the condition of man as a free agent, and in a state of imperfection. For, the soul having an active and self-determining property; and imperfect believers possessing contrary affections, (good and evil, or a degree of both) which have their respective objects, pursuits, and satisfactions: So while it hangs in equilibrio, its motion and tendency is determined by the exertion of the self-determining power, in favour of one or other of the objects which solicit its attention and affection: Which necessarily issues in this conclusion, viz. That spiritual prosperity depends on a proper and diligent exertion of man's free, active, moral nature in things religious; and that the principal impediment to that prosperity is inactivity. To prevent which, and facilitate the work of grace, resistance must be made to the evil, and in favour of the good motion, proportionable to the strength of the evil principle: Which resistance must be reiterated or kept in action, so long as the opposition continues: Which will be more or less, till all evil be destroyed in the soul.

If then the law of truth, which is in part inscribed on every believer's heart, be obeyed in the dictates

and desires arising from it ; as thereby the motions of the carnal mind will be restrained, and the animal senses and appetites obliged to observe due decorum, the work of grace will proceed ; such will die daily to the life of sin, and grow up into Christ in all things, into a conformity to his holy, happy mind : For the irradiating rays of his spirit will expel the remains of darkness, by transforming the soul into the image of him who is light itself, and his mollifying and refining influence remove all hardness of heart and contrariety to God, and principle it with purity, and perfection correspondent to the image and will of God : When, having expelled all that is contrary to himself, grace will reign in the soul without opposition from it.

In which condition, as the quality of the soul is one, its tendency is one also. Being created anew, it is capable of obeying the Lord in all things : And to such his commands are not grievous ; for the soul having recovered its native freedom, that wherein the first man was formed, it acts without restraint ; holiness is the spring which determines its motion towards that which is good. But,

Notwithstanding, as free agency, and ignorance, in many things, consist with the highest degree of moral rectitude, it is possible to err in judgement, and, in consequence of it, to make a wrong choice. Moreover, evil spirits having access to the mind, and suggesting things contrary to its interest, it may, by that means, be rendered erroneous. And the soul residing in the body, and being influenced by earthly things, through the outward senses, may be prejudiced in its peace and purity thereby. The appetites likewise, which have for their object and end the things  
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of life, by reason of the connection subsisting betwixt them and the rational spirit, renders a diviation from duty and detrimental effects, possible : For though pursuits of, and satisfactions arising from temporal things, consist with the highest degree of love to God ; yet as regard to them may become irregular and immoderate, so proportionably as animal affection prevails, religious affection, love to God and goodness, will decline. Hence then it being necessary to keep the body under, by restraining the animal appetite and sense, and to resist temptations resulting from Satan and other things ; it is also needful to live in the perpetual exercise of grace, in the use of instituted ordinances, and to regulate the whole conduct according to the rule of God's word.

However, though in this state of purity and perfection, it is possible to deviate from the right way (for so angels and Adam did ; ) yet being capacitated for such service as the Almighty expects from souls rational, holy, and immortal, it brings forth the fruit of love, joy, peace, &c.

Now *αγαπη*, *Love*, is the first fruit of the spirit, of spiritual nature renewed by the Holy Ghost. They who are initiated into the favour and family of God, especially all who are wholly renewed in his image, are furnished with that divine affection. It is the inseparable effect of a holy heart ; and having the Lord for its object ; union and communion, a holy attachment to and complacency in God, are the natural issues of it ; inasmuch as the spirit of man needs no motive (though it has many) but likeness to God, to make it unite with him : From a correspondence in quality, ariseth reciprocal affection, *loving* and being *beloved*. Hence, holiness of heart being that

wherein the divine image chiefly consists, supreme love to God, the fountain of true felicity, is characteristic of that blessed condition.

Love is also the spring of practical obedience, of words and works pleasing to God ; it is, in its effects, the discharge of that duty which is incumbent on all mankind, being the end of the commandment, according to which he is to be served : For, *this is the love of God, that we keep his commandments.\** This (keeping his commandments) is the practical use, and proof of love to God. Love (or a lover of God) has respect to him as a spiritual holy being, with whom it complies, and to whom it sacrifices itself in all things, making him the object of all its designs and endeavours, exciting its possessor to a practice correspondent to every divine precept. And forasmuch as the principle productive of it is perfect, it comports as well with the extent, as with the nature of the command : Especially when the organs and instruments by which love exerts itself in outward acts, are properly adapted to answer its design. And when impediments intervene, and prevent its exertions ; yet if the affection remain entire, though it terminate in itself, short of any act of the body, 'tis acceptable, being all that its possessor is *then* capable of, and from whom, in that case, nothing *more* is required. And hence, though no effect can rise above its cause, yet the cause (a pure heart) being sufficient to produce all that God requires ; it infers, that love, the first fruit of the spirit, runs parallel with, is in heart and life a full compliance with the first and great command of loving the Lord with all the heart, soul, mind and strength. But love ter-

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\* 1 John v. 3.

minates not in God ; it has inferior objects, having respect to the individuals of mankind ; for, the second command is,

*Thou shalt love thy neighbour as thyself.* \* Which being of a similar nature with the first, and love acting impartially, it gives to all their due ; like its author, who is loving to every man, it seeks the good of all. Being a fruit of the image of God, restored to the soul, it expels all narrow selfishness of spirit, unfolds and enlarges the affections, and gives an unbounded benevolence for mankind. Proceeding from God, it capacitates to love like him : That *breadth, length, depth, and height of love in Christ Jesus*, † through the mind of Christ in men, is in miniature in them : The same cause produces the same effect in both. Yea, being principled with, *they walk in love*, ‡ as Christ also hath *loved us*, and given himself for us an offering and a sacrifice to God for a sweet smelling favour. They walk in the love *which worketh no evil*, § and excites to all good ; they embrace every child of man with a sincere, disinterested affection, with a love that is spiritual and holy ; of which, as all men are spiritual, and capable of holiness, they are proper objects.

And the distinguishing characters of this love being its spirituality and purity, it is not influenced by earthly considerations. Riches, or poverty, or whatever else that is nominal and temporary, weigh nothing with the love which *envieth not*, and is without *partiality*. But, notwithstanding this general affection for mankind, founded on universal nature, and a similarity of circumstances subsisting amongst them ; yet there being a particular, viz. the divine

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nature,

\* Luke. x. 27. † Eph. iii. 18. ‡ Eph. v. 2. § Rom. xiii. 10.

nature, and circumstances peculiar to it, it gives rise to a different affection. The spirit which abounds with universal benevolence, has a particular regard for such as correspond with itself in quality: The nearer they approach to that degree of purity of which it is possessed, the closer is its attachment to them; and where any are wholly renewed in love, there is a oneness which is illustrated by the connection subsisting betwixt the Father and the Son: *That they all may be one* (saith Christ) *as thou, Father, art in me, and I in thee:*\* Which oneness with themselves, constitutes them one with God; for he adds, *That they may also be one in us.* These holy souls give a preference to each other above all others of an inferior order. Love delights in its likeness, in the souls which abound in the graces of the spirit. Among such kindred spirits, complacency and sweet delight do reign.

Notwithstanding, love freely spends its fires for the good of those with whom no such endearing inducement is found: It pities the miserable, and commiserates the case of the sorrowful, but is most concerned for those who slight its cares. It weeps over them and wishes they were wise; and when contempt is turned into contumely, (if there be yet hope of gaining souls so far gone) it only serves to increase the flame of divine affection, exciting desires and endeavours proportionable to the danger to which they are exposed: *For believing all things, and hoping all things: it endureth all things. Love never faileth.*†

And while this celestial fire continues to burn, it is accompanied with a joy which is unspeakable and full of glory. Joy, is that serene, cheerful, pleasant

State

state of mind, which issues from a holy, healthful, prosperous soul. It is the quintessence or spirit of all graces, and is contributed to, and increased by whatever its possessor is profited in time, and entitled to eternity.

A spirit freed from evil, and principled with the whole mind of Christ Jesus, is abundantly provided with matter of exceeding great joy: A fulness of purity being a treasure transcendently glorious, and more valuable than whatever pertains to, and terminates in this life. And this source of joy remaining unimpaired, is sufficient to induce a compliance with the Apostle's injunction to *rejoice evermore*.\* For, a mind at unity with itself, and corresponding in quality with the object of its adoration, is a state not different from, and little inferior to, the beatific enjoyment: In which, as perpetual harmony and happiness obtain, uninterrupted from within, often rapturous joy is found.

Moreover, though the joy arising from the holy state of mind is great; yet it is increased by a multiplicity of ministering causes, the first and not the least of which is, the being allied to, and having the Lord for their God. This is an high and honourable relation, and yet such honour have all the saints; for they *are all the children of God by faith in Christ Jesus*.† And not being more honourable than profitable and pleasant, they *joy*, (*Καυχώμενοι*, rejoice, or glory) *in God, through our Lord Jesus Christ, by whom they have received the atonement*.‡

And God is not ashamed to be called their God, for he hath prepared for them a glorious city, which hath no need of the sun, nor of the moon to shine in it:

\* 1 Thes. v. 16. † Gal. iii. 26. ‡ Rom. v. 11.



it: *For the glory of God doth lighten it, and the Lamb is the light thereof. And the nations of them who are saved shall walk in the light of it.* \* This is that rest which remains for the people of God: Who, by the spirit, having a title to, a qualification for, an earnest of, and thereby a full assurance (if they continue in his love) of inheriting it for ever; it is cause, abundant cause, of joy and rejoicing: Therefore, the divinely constituted christian, by adverting to, and contemplating the heaven prepared for him, rejoices with joy unspeakable and full of glory.

Yea, notwithstanding, that for the reward of well-doing, the future state is chiefly designed; yet as in the present probationary condition, satisfaction arises from a sense of service well done; the exertion of the graces and gifts of the spirit, for the glory of God and the good of mankind, is contributory to, and perfective of the christian's joy: *Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.* †

And to complete the reasons of religious joy, contempt, reproach, and whatever else is inflicted by Satan and his servants, are productive of the highest degree attainable on this side eternity: *Blessed are ye (saith the Saviour) when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake: Rejoice and be exceeding glad: For great is your reward in heaven, for so persecuted they the prophets which were before you.* ‡ Thus from the spirit issues the christian's joy, which is increased by alliance to the Lord, by expectations of future felicity, and every

\* Rev. xxi. 13. 24. † 1 Cor. i. 2. ‡ Mat. v. 11. 12.

every production of its divine origin, and by consequent sufferings from contrary things.

The attendant on this joy, and next in order of these fruits, is *Peace*. Peace is significant of that rest and ease, which arise as well from the purity of the soul as from a sense of reconciliation. By present personal justification, peace with, and the peace of God, are manifested to the mind; and by sanctification, or the destruction of all turbulent tempers, peaceableness becomes commensurate with the whole soul: Which state is analogous to, and is illustrated by the Lord, whose holiness is to himself the source and centre of rest. Hence, a god-like nature in man, producing an easy peaceable disposition of heart, discord ceases. Such from their spiritual part know war no more. Having no contrary principle, there is no contradiction; all is harmony and happiness, the peace of God keepeth, yea, *ruleth their hearts and minds through Christ Jesus.*\*

And that purity which constitutes man an image of Christ, is a principle productive of a practice correspondent to his, in making and promoting peace amongst men; which, being profitable to those by and to whom it is done, denominates the doers of it happy: *Blessed are the peace-makers, for they shall be called the children of God.*† A soul at peace with God and itself, has no pleasure in promoting war or contention amongst others. It delights not in needless, useless oppositions to any. It is contrary to its essence and acting to raise, uphold, or increase that which is not conducive to the happiness of all with whom it has to do. It follows peace with all men, as a good conscience, the glory of God, and the profit

\* Phil. iv. 7. † Mat. v. 9.

profit of others will permit. And if it give pain, it is that others may profit. Like a faithful physician it probes the wound, that it may heal. Hence when the men of peace reprove, it is that sinners may repent, and not perish. If to apprize of danger, they interrogate them with, *How can you escape the damnation of hell?* \* And if, in case of obitancy, they predict, that, continuing in sin, damnation must be their doom; 'tis a service they owe to themselves, and a provocative to others, to abandon those practices in which there is no peace, and to stimulate them to seek and find that peace which passeth all understanding. For, though lovers of peace inexpressibly prize the privilege of living peaceably with all men, yet the forfeiture of their own peace is a price too great to be paid for a connivance at sin, especially when the sinner, going unreprieved, may perish for ever. So to preserve inviolate the peace and purity of their own minds, as well as to contribute toward the conversion of others, they militate against evil; for with that foe they can neither make peace nor truce. And if in this sense they give uneasiness to any, they are supported by the Saviour's example, who came not to give peace, but at the expence of departing from sin. Therefore, being under obligation to endeavour the reduction of sin and sinners, and to promote the salvation of all within their sphere of action; a discharge of that duty ministers to their quiet, in the testimony of a good conscience.

But however well disposed the persons, and conducive their practice is to propagate peace in the world, they meet with wrong and unreasonable returns;

\* Mat. xxiii. 33.

turns ; for many, notwithstanding, prepare for war. Hence persecutions, and outrages of various kinds are committed, by persons of turbulent tempers ; which render long-suffering indispensibly necessary for every member of the church-militant.

*Long-suffering* in man, is similar to that patience which the Almighty manifests in bearing with the rebellious part of mankind. It is the patience of all who are partakers of the divine nature : Which is exhibited first, in the resignation with which they sustain the loss of whatever belongs to this life. If for the sake of religion, friends withdraw their affection and favours ; and if for a similar reason, social ties become as a thread in the flame : Such, knowing in whom they have believed, with, or without reluctance *can* resign all for the pearl of great price, the salvation of their souls : For the spirit of holiness, which is the root of divine resignation, affords a support and satisfaction which more than compensates for every loss of a temporal kind. Yea, whatever concerns the body, when set in competition with the well-being of the soul, is suffered the loss of, and counted as dung and dross in comparison of Christ Jesus.

And this grace is not less conspicuous in bearing reproaches and afflictions of every kind, in the christian cause ; which, added to the loss of sublunary things, is the abyss of that calamity which is consequent on commencing a true follower of Christ. And seeing *That all who will live godly in Christ Jesus must suffer persecution* ; \* it is certain, that however contrary this is to the ease and well-being of the body, it is supportable by grace ; yea, it is congruous to  
grace

\* Tim. iii. 12.

*grace to glory in tribulation,\* and to count it all joy when we fall into divers temptations.†* For, while afflictions are blessings, they are not only sustainable, but cause of joy and rejoicing, and gratitude to him who maketh all things work together for the good of all who love him in Christ Jesus. In which calamitous cases, a continuance is compatible, with that divine principle. The Holy Ghost having assimilated the soul into its own nature, it has a permanency, which, if well used, will be proof against all the oppositions of earth and hell; enabling its possessor to endure losses, crosses, and calamities to a degree not terminating in less than death.

Yea, so clearly distinguished from, and so contrary to corrupt nature is the grace of God, that the law of retaliation, rendering evil for evil, which is the delight of mankind, and the inseparable effect of sinful souls, is directly opposed in the proceedings of grace: For it is not only perseveringly patient of contradiction, but is gentle in its returns. But meekness being to the temper, what gentleness is to the conversation; and having an inseparable connection in their subjects, there is a propriety in placing them together, and considering gentleness as the issue of that meekness, which is a property of the mind of Christ Jesus.

*Meekness* is the reverse of anger, especially that anger which is contrary to reason and religion. Anger is a fury which burns like fire. It is as fire shut up in the bowels of the earth, which burneth the place thereof; for it is not less prejudicial to the persons possessing it, than to those it opposes. It is incompatible with peace of mind, and impatient of

contradiction,

\* Rom. v. 3. † Ja. i. 2.



contradiction, and often cannot be satisfied with less than death. But meekness, the fruit of a divine temperature, is easy in every circumstance. It is passive in suffering, and gentle in acting. The rugged revengeful tempers of some, which shoot arrows, even bitter words and destructive deeds, however hurtful to themselves, and the name, property, and persons of those they oppose, are but little felt by a temper which is soft and yielding as the surrounding air. And, manifesting itself in gentleness, and receiving oppositions with an easiness, the reverse of resentment, it gives a softness to the conversation and conduct of the sufferer, which is peculiarly calculated to counteract and correct that fierceness with which the words and deeds of many are deeply tinged. Hence, militating against their madness, without offering violence to their understanding and passions, it tends to turn away wrath, and reduce them to a better temper.

And this being an excellent preservative against evil impressions from others, it also renders forgiveness of the most aggravated offences, easy and delightful. If offences be multiplied, if they be seventy times seven in a day; meekness reigning, notwithstanding their nature and number, mercifulness will prevail. And, when it is necessary to pronounce the offender forgiven, it is done with a softness and sweetness of expression, correspondent to the temper whence it proceeds.

Meekness and gentleness are likewise as well calculated for continuing as creating kindness amongst men. Society, whether sacred or civil, without their perpetual influence, cannot long continue in quiet. So far as anger is temper, and tartness in  
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talking take place, the harmony of the whole is interrupted. But where meekness of mind, and gentleness of manners prevail, peace is preserved, and the happiness of the whole perpetuated. Thus by the exercise of long-suffering, meekness, and gentleness, in respect of offenders and others, not only the disposition for communicating good remains unimpaired; but they who witness the good effects of the preceding graces, are rendered receptive of whatsoever results from it, which is next to be considered.

*Goodness* is a property of the soul in its renewed estate, and corresponds with that goodness which is essential to God; and by which, in principle and practice, both are distinguished from evil agents and actions. Hence, goodness in the disposition being the fountain whence good actions flow: To feed the poor, cloath the naked, and relieve the needy part of mankind, are the inseparable, though but inferior effects of that principle. And this extends as well to the foes as friends of its possessor: For such as by long-suffering shew love to their enemies, and by gentleness bless those that curse them, do good to them who *hate* and persecute them; and so counteract and melt down their cruelty, by pouring burning coals of kindness upon them. But,

This disposition is not principally concerned in exciting to acts of a temporal kind, which are transitory, and minister only to the perishable part of man; its more proper and pleasant work is, to assist in that which pertains to eternity. Being spiritual, it excites to a care of that which is of the greatest concernment, the salvation of the soul. The good man, far from disdaining to be his brother's keeper, assumes that office, and acts in the capacity of one who  
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wills the salvation of every soul : Therefore he freely communicates reproofs, instructions, and whatever else that may conduce to convince and convert the sinful children of men. Often unmindful of his own advantage, he is carried out with sweet constraint in quest of his neighbour's spiritual profit. Yea, how willingly would he impart to others the grace which is given him, if possible ! He would gladly become poor, that they might be rich ; would be reduced to the necessity of being a pensioner at the footstool of mercy, for grace to supply the want of what he would so profusely confer on his fellows, that they might be saved. Thus the divine goodness, the nature and property of which is to do good, kindles a holy emulation in the breasts of its happy possessors ; which issues in a grateful conformity to, and blessed imitation of the Lord Jesus Christ ; who, *though he was rich, yet for our sakes became poor, that we through his poverty might be rich.* \*

But he who engraves signatures of the rich abundant goodness of God on the spirits of men, imprints fidelity also. *Faith*, as a fruit of the spirit, is a power of trusting in God for the things he has promised to give ; a reception of which, depends on believing. The act of faith, or believing, is the effect of that power as used by the rational soul. The spirit of God *only* can give power to believe to a saving purpose, inasmuch as it is by him alone that the understanding discerns spiritual things, and the will is enlivened, and strengthened ; which is the ability by which the soul apprehends that for which it is *apprehended of Christ Jesus.* †

But faith in its full latitude, and taken in a prac-

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tical

\* 1 Cor. viii. 9. † Phil. iii. 12.

tical sense, which is the sense of it here, implies *fidelity or faithfulness*, and refers both to God and mankind. As it refers to God, it is to be faithful as a steward, to whom talents are intrusted; and as a servant, who is under obligation to perform whatever he requires. It is to dedicate ourselves to him as our rightful Lord and Master, in discharging, however difficult to be done, that which he has made our duty, according to present ability. And because the ability by which this service is performed, is not given in its fulness at first, especially to those who have sinned away their first grace, and whose hearts are corrupted in consequence of it; therefore to be faithful in the measure and manner that ought, talents must be retained and improved to capacitate for a full discharge of duty. And if already improved to a fitness for heaven; then, to hear the joyful sound of *Well done, good and faithful servant*,\* that fulness must be retained and used to the advancement of God's glory, till he call for an account of our stewardship and service.

Moreover, it is of great importance also so to act in regard of mankind, as they who must give an account unto God. Faithfulness to them, in word and work is due, however unfaithful they have been, or may be to us again. The law of retaliation in wrong dealing, is no rule for the christian, nor is it a fruit of the spirit. Faithfulness likewise in promoting their temporal and spiritual welfare, is an indispensable duty: Therefore, whatever may be suffered in name, property and person, in the discharge of this, to God and man, must be endured; for they only who are

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\* Mat. xxv. 23.

found faithful at death, will give up their accounts with joy, and be finally saved.

And from no other fountain can these excellencies flow, than the spirit of truth. The spirit of man, unrenewed, being the reverse of God, neither knows nor trusts him, and is unfaithful in every thing, his enemies, not himself being served, nor his blessings improved to his praise. And from the same source, in respect of men, flow lies, injustice, and every species of evil. But from the spirit's efficiency, spring knowledge, trust, obedience, and gratitude to God; to men truth, justice, and conscientious care for their present and eternal well-being.

Wherefore, these things being good and profitable to others, *Temperance*, with which the Apostle concludes his account, principally respects the person himself. Temperance is that sobriety of mind and body, which preserves and ornaments the whole man. As it respects the mind, it is a regular use of the understanding, will, and affections in things sacred and civil. And as it regards the body, 'tis a sober use of the things which pertain to the senses and appetites of it, prepared for its support and delight.

And however the regular mixture of ingredients of which some bodies are composed, may conduce to a right use of things sensible; and, that kind of temperature tend to restrain the evil motions of the mind: Or, how far philosophy, hypocrisy, or other means merely human, may contribute to correct by restraint, (for they cannot effect a real change) the wickedness of the one, and the sensuality of the other; that temperance which is ranked amongst religious things, can issue from the divine spirit only. And when the spirit of man is made holy, there is a



power to guide the thoughts, desires, affections, and tempers of it; and subject every appetite and sense to the rules of reason and religion; and govern every member, and conduct every motion of the body, so as to comport with the command of doing *all to the glory of God*. And which, being an excellent preservative of that order grace has reduced the whole man to, it is likewise beautifully ornamental of the christian profession.

Against these, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (saith the Apostle) there is *no law*. But let us inquire how against such there is no law? And first, whether persons thus circumstanced be under a law; second, if they be, what that law is; and third, how the law is not against them?

And first, whether the subjects of these things be under a law? To which it may be briefly answered, that all persons, and these in particular, are. For, God being the creator and benefactor of men, it is a duty incumbent on them to serve him in whatever he requires. But, his right to rule, results not from creation only, but redemption also. Having entered into covenant with mankind through his Son, accepting the sacrifice of his death as satisfactory for their sins; and having promised pardon, holiness, and heaven, to all who repent, believe, and obey: Therefore as God the creator, and as a covenant God, he justly claims our service.

But what is the law which all are under? I answer, it is the law of love: For, thus saith the Lord, *Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength, and thy neighbour as thyself.*

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Which to do, is to fulfil the law; for he that so loveth, *hath fulfilled the law*: \* Love to God and mankind being the substance of all the Lord's laws.

Now this love is personal and practical. *Thou*, not another for thee, shalt love the Lord thy God with all thy heart, that is, with all thy will and spiritual affections: And which, when wholly renewed in his image, freely espouse him as the chief good, inasmuch as its then nature and property is to love him above all things, and delight in such exercises as are pleasing and grateful returns for his favour.

The choice of the heart in this state, is naturally of such things as are agreeable to God; it being the natural property of a holy principle so to choose (abstracted from the consideration of free agency) in its possessor. But holy persons, especially while in a state of trial, are free agents, may act according to their principle, or otherwise: Because necessity of principle to affect its likeness, does not imply a necessity of *their* acting so who possess it; forasmuch as that would destroy free agency, and render man unaccountable for his conduct, and leave no place for reward or punishment. However, as a holy nature necessarily inclines to holiness, but under the power and liberty of free agency may be hindered in its course; yet it being natural for such to love God, and their duty and best interest so to do, (yea, absolutely necessary in order to witness future good,) they should, as by their renewed will they may, choose the will of God in every thing; and their affections (the emanations and diversifications of the will) must steadily pursue that choice in carrying it into execution: Which is loving God with all the heart. But the must be loved

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*With all the soul* also. The soul, as distinguished from the heart, includes the whole animal system, the several parts and powers of the body : But in a more restrained and proper sense, the whole apparatus of animal life and motion ; the powers concerned in the circulation of the blood, (in which are placed the bodily appetites) the nerves and animal spirits communicated thereby. And these giving life and motion to the body, are the immediate cause of all that is done by it. Yet being without understanding, they act not of themselves, but are governed by a superior principle, the heart. To this the inferior powers are subject. Whatever the will commands, the soul performs : Therefore the heart, by which the soul is influenced, and according to which it acts, being renewed in love, renders it in the words and works produced by it, through the instrumentality of the body, subservient to the honour of God. Such, *whether they eat or drink, or whatsoever they do, may do all to the glory of God.*\* Thus the soul subserves its Maker's praise, by loving him in deed and in truth. And as he is to be loved with all the soul, so likewise

*With all the mind.* The mind is the faculty which apprehends, judges, and reasons. By apprehending real or imaginary objects, it receives ideas ; and by judging of, and reasoning upon them, discerns their nature and use. But the mind which is the intelligent, is also the leading faculty ; dictating to and governing all the rest. It guides the will and affections, (as they under it superintend the inferior powers, the soul.) It is likewise the recipient of supernatural instruction ; lying open to and receiving assistance from God, by impressions, voices, dreams, visions, &c.

Hence,

Hence, when all its darkness is expelled, it is illuminate, and like the radiant sun, inlightens the whole hemisphere of the heart, and leads it to God, and whatever is agreeable to him. And love to God implying regard for, delight in, and unremitted endeavours to please him : So the mind leading the whole man in things sacred and civil to glorify God, shews its love to him ; it offers itself, and all its dependants a sacrifice to, and practically prizes him above all other things. To which is added,

*With all the strength*, of the heart, soul, and mind; the full exertion of the whole man. Love must be perfect in quality, quantity, and continuance. The mind in dictating to the will must eye him in every thing ; and the will invariably follow the understanding ; and the soul execute whatsoever the will chooses. Thus may man glorify God in his body and spirit, which are God's. But

The second general part of the law is, *Thou shalt love thy neighbour as thyself*. The nature of this command is like the first, differing only in the objects of it. Love, which is first due to ourselves, and which is the rule and measure of love to others, principally consists in securing an interest in Christ ; by the forgiveness of sin, a reception of the Holy Spirit, and in improving them to God's praise, the well being of the soul, and the advantage of others. But the body being part of the human composition, and a talent for the use of which man is accountable to God, it is necessary that it share in his affection : Therefore, it must be preserved from injuries, and supplied with whatever may tend to its exertion as the acting instrument of the mind.

Love to our neighbour (which is every man,) runs parallel

parallel with love to ourselves. And, first, we must consult, pray for, and endeavour by reproofs, instructions, example, and every other method to promote their spiritual and eternal welfare. Secondly, care for, and contribute toward the preservation and prosperity of their bodies, and temporal affairs. And these, love to God and mankind, including all circumstances, is the law which all men are under.

But how against such is there no law? The spirit, which is the root of this fruit, is equal to that holiness, from which the law proceeds. For, if Christ in his humanity, was the similitude of God in a contracted form; and if the mind of Christ obtain in men, then, where there is a fulness of that, it differs no more from the holiness of God, than Christ's did: Which infers, that as the root of this fruit is adequate to the root of the law, the same equality is in the productions of them. The law is holy, just, and good, as it proceeds from a holy, just, and good God. The fruit of the spirit bears the same stamp of perfection, expressed in the law.

The law requires love to God, ourselves, and mankind. The first fruit of the spirit is answerable thereto. The scripture (which is the law in a larger sense) commands to *rejoice evermore*, and that the peace of God *rule* in our hearts and lives. The fruit of the spirit in these respects also, fully comport with the divine requirement. Long-suffering, meekness and gentleness; goodness, faith and temperance, are in principle and practice, a complete compliance with the exactors of them. In a word, the law of the spirit as written on the heart by the Holy Ghost, answers in quality to that written in the scriptures of truth. To every command in the Bible, respecting  
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God, ourselves, and others, there is an equivalent in the grace and fruit of the spirit.

And as they agree in quality, so in quantity also. The law is no more *above* than *contrary* to them. Being designed for creatures of a limited capacity, it extends no farther. It does not require impossibilities, or things too great to be done. It runs parallel with man's capacity, and neither exceeds in purity, nor extent. Hence the pure in heart, living up to their divine attainments, love God with all their heart, soul, mind, and strength, and their neighbours as themselves: and as a consequence, have a conscience void of offence respecting God, and mankind. Thus, against *such* there is no law.

I shall now conclude with some use of this doctrine.

And how excellent a state is this! A creature redeemed from all sin, purified, and made zealous of good works; furnished with every temper and affection correspondent to Christ Jesus; and, in the use of them, acting in all things according to the divine law. This is the holiness and happiness which the Son of God came into the world to procure for, and which he sends his spirit to effect in the hearts of the children of men. And certain it is, that all other means are ineffectual, that there is no cure for a sinful soul, but the spirit of holiness. And this spirit is as free as air, blows every where, or upon all souls; convinceth all of sin and death, and, if obeyed, would change all into the image of God, which is true holiness.

How much mistaken then are they who fancy themselves sufficiently qualified to serve God and enjoy his kingdom, without the spirit's gracious influence? Such, know not what manner of spirit they are of. They perceive not that the carnal mind is enmity  
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to God, nor subject to his law; and that, in this condition, they cannot please him. They walk in darkness, and know not whither they are going. Tho' hell is before them, they see not their danger. Mistaken souls! What will they do in the hour of death, and in the day of judgment!

Forasmuch, then, as no man can see the kingdom of God, in grace here, or in glory hereafter, but by the spirit of God: Let every individual examine how far he has profited thereby; whether his conscience is awakened, and his danger appears imminent? Or whether sin sit easy, and is no yoke of oppression; but rather matter of mirth and cause of rejoicing? Sin is sweet to such as know not its malignity; but bitter in the end. It is the forbidden fruit, and the satisfaction of Satan and graceless souls, being the element of both; but the end is destruction!

How wretched then is the state of sinners! Their understanding is dark, and their will dead. Hence they are easy in dangerous circumstances, having no knowledge of, nor care for the soul. How few know the nature and state of their heart? How many are as much infatuated as the man, who being asked how matters stood with his soul? Answered, *Soul, soul!* To which was replied, Don't you know what your soul is? *Yes*, said he, *It is a bone in the back that lives longer than the rest of the body.* This, though picture of a stupid state, is, I fear, but too fair a picture of the majority of men. Their definitions of a soul, I doubt, would not differ much from this; or, if different, would not contain much more sense and elegance. For, so sunk are the sons of men into the spirit and wisdom of this world, that spiritual things in general seem to be little understood; and, the spirit of God

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in particular, though the confessed principal efficient of religion in the primitive days, is now, by most, utterly excluded from acting any part in that business. Many seem not to know whether there be any Holy Ghost to help the infirmities of the mind. Yea, a profession of it, in these degenerate days, is decried, and considered as just cause of reproach. But not so the Apostle. He made a possession of this spirit, the criterion of a christian. Witness his own words: *Now if any man have not the spirit of Christ, he is none of his.* And to the same cause he ascribes the evidence of our sonship: *For, the spirit itself beareth witness with our spirit, that we are the children of God.* How dark then are they who deny or deery the spirit's efficiency in forming a holy disposition, and assisting in religious duties! And, when his work is imputed to Satan, or want of sense, or what it is not, (which yet is commonly done) how near is it the blasphemy against the Holy Ghost! An evil above all others to be avoided! And, by resisting or neglecting his gracious motions, men destroy themselves - in despite of what God does to save them. These use their souls, as madmen their bodies; they reject the cure, and are justly left in a remediless condition.

But because a radical cure of ignorance and enmity to God cannot be effected but by the spirit of God; let sinners hearken to and obey that blessed monitor. Let them attend to his dictates and awful declarations, as the messenger of God for their good. And when sin is detected, and sits uneasy on the soul, let the conviction have free course; offer no opposition to a work so worthy of God, and so needful for men. Yea, forcibly concur with it, by resisting whatever militates against it, and by yielding such obedience

as that state admits of; which, if persisted in, will issue in a good understanding of the spiritual state, and a restless ardent desire of, and endeavour after, a more precious benefit, viz. pardon, peace, and heavenly joys: On the commencing of which, sorrow for sin, will be happily succeeded with joy, by deliverance from it.

And let those who deal in the ceremonies and outward services of religion, inquisitively inquire, whether their profession and practice be the effect of the Holy Ghost, working their heart to a liking of, and delight in religious things? Or whether it result from education, or custom, or be taken up to serve a purpose in gaining a name, or esteem amongst men, or to merit the favour of God and his kingdom, or for any other reason, wherein conscience as a motive to, and for a breach of duty, is unconcerned. If religious practices flow not from principle; the knowledge and fear and love of God, they are but the form without the power, and serve rather to deceive than save. Being a labour which has the appearance of religion, it is taken for the substance; and, generally by persons conversant in it, is as much confided in, as if it was Christ in them the hope of glory. Such, being righteous in their own eyes, have no need, as they suppose, of any righteousness but their own. These are they who justify themselves, but were never justified by the spirit of God;\* and know no more of acceptance with God, through his Son, than if it had no being. Hence, *thinking themselves to be something, when they are nothing, they deceive themselves.*†

If these could be induced to take their measures of religion from the unerring standard, *The spirit and its*

\* 1 Cor. vi. 11. † Gal. vi. 3.

*its fruits*, it is probable their delusion would be detected. They would then see, that outside performances, without a new nature, is like sewing a piece of new cloth on an old garment. What evidence then has the Pharisee of having the spirit? Has he been convinced of the sin of ~~his~~ heart and life? If not, he is wanting in the first work of it. Has he seen the insufficiency of his works to justify him before God? If this knowledge never had a place in his heart, it is a sure proof of his not having the spirit. Has he known the want of a Saviour, of pardon through his name, of grace to renew his heart, and to help in time of need? Where these wants never appeared, it is too plain to be disputed, the holy spirit has no place. And, if in the present time he has no evidence of acceptance with God, of being his adopted child, and of having a title to heaven, it is as clear as the sun, that he is not born of the spirit; and, consequently is no christian, no servant of God, no heir of glory. The formalist then has the name, but not the nature of a christian; and seems wholly insensible of what constitutes one. Instead of coming to God, by his son, (for Christ is the way) he depends wholly on his own doings; not knowing, that all the good works in the world (if he had them) without a renewed heart, could not save him from hell. To these, the gospel way of salvation is yet a mystery. Redemption through Christ's blood, the gift of the Holy Ghost, &c. are things incompatible with the condition of all who know not their wickedness and wants. In a word, self-sufficiency sets them above the merit and spirit of a Saviour. So having embarked on their own bottom, they must defend themselves, as well as they can, against the storms of God's wrath due to all out of Christ; to all whom



he is a consuming fire. But Wisdom, the instructor of the foolish, says, Know thyself; know thy insufficiency, and the want of a Saviour. Renounce thy own righteousness, and be found in that which is of God by faith in Christ Jesus. Get cleansed by his blood, and renewed by his spirit, and abound in the fruits of it, and no law shall lie against thee.

And let those who have been awakened, ask, Whether the knowledge of sin issued in the knowledge of the forgiveness of it. If a guilty conscience end in any thing but this, it ends where it began, in darkness and death, and the last state of that man is worse than the first. In this case, the thing intended to promote their conversion and comfort, is, through disobedience, turned to greater condemnation: For this is condemnation, matter or cause of it, that light is come into the world; but the disobedient love darkness better than light. They will not come to, or continue with it, lest their deeds should be discovered. They prefer present, though a false peace, to pain, that pain which would issue in a peace surpassing understanding. Thus the grace, which God gives, (after sinning away that measure which is early given to all, in consequence of Christ's atonement for original sin, &c.) previous to any religious disposition, desire, and endeavour of man's own, is received in vain. And, how justly for the first rejection of this, might he abandon them by striving no more with them? But he takes not the advantage he might, having no pleasure in the punishment of his creatures. Hence being long-suffering, he strives with them from year to year, willing to do them good; by the continuance of which, some are reduced to a better state of mind, which evidences the truth of the Apostle's

He's declaration, viz. that the long-suffering of God is salvation, a precious means of promoting it to many, inasmuch as those who are not saved from sin till late in life, would have been deprived of that benefit by being cut off at an earlier period.

And this which ministers to the salvation of those who use it well, is destructive to them that abuse it. Where it fails of effecting salvation, it will have dreadful effects in increasing damnation. Being a reprieve and respite from death, and affording many means of religious improvement, if neglected, sins will be increased, and guilt enhanced. The spirit, word, and providence of God concurring, through long-suffering, to assist in working out salvation, if frustrated in their design, will be swift witnesses against all neglecters of it. All having been done to such, which could be consistent with the Lord's way of saving souls, inexcusableness will be inscribed on their consciences in legible characters, and their folly written in everlasting fire. To prevent which, repent truly of what is past; reform fully for the future; believe heartily on the Lord Jesus Christ; and pray earnestly for the remission of sins and the spirit of adoption: nor rest till they be obtained.

And let those who have been saved from their guilty fear, and, in some measure from sinful tempers and affections, examine whether their proficiency in the grace of God, run parallel with the time of their being in Christ? Whether babes in Christ are advanced to the state of young men, in whom every inward evil is reduced, and the grace of the spirit proportionably increased; which gives a power to command the thoughts and various workings of the heart,

widely different from what is in the state of spiritual infancy?

This advance in the divine life, should be desired of all whose case requires it, and contended for till obtained; that being wholly renewed, they may have the satisfaction, which otherwise they cannot have; inasmuch as while the soul remains in any measure unholy, it is, so far, an empty aching void. And a complete change is both possible and necessary. Possible; because the Lord has promised to cleanse from all unrighteousness. And necessary; to make more fruitful. For if the principle do not increase, the fruit will not. Yea, it is probable, it will decrease; and its fruits, love, joy, peace, &c. proportionably fade and fail.

And what can prevent the one or the other of these, but being convinced of the absolute necessity of a greater change, and obeying that conviction? And that a greater is necessary, the state of most beginners in the new-birth, maketh manifest. For though clear in their acceptance, they are weak in every grace of the spirit. Indeed while the influence of the Holy Ghost is upon them, they seem to be striving; but when that is withdrawn, and the state of their heart appears as it is, the real change wrought in them is proved to be very imperfect. In consequence of which, they witness the working of contrary qualities, nature and grace striving against each other. In which state, the duties of religion are neither done in the degree pleasing to God, nor with the delight to man, that they should be. And, being defective in principle and practice, they are, on that account, condemned; and, so far, are uncomfortable. And the bias to forbidden things, which yet remains in

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many, falling in with the unwatchfulness of some, they easily slide into things hurtful to themselves, offensive to God, and prejudicial to others; by which they not only lose their sensible graces, viz. love, joy, &c. but the evidence of their acceptance, and spiritual strength; and afterwards run in a circle of duties, with little or no sense of the Lord and salvation; or turn back to folly, and end where they began. And of those who retain their first love, few make early and proper improvement; but continue in a weak condition, and drag heavily on in the way to heaven. All which, a timely and intense application to divine things would prevent, and principle the soul with a degree of purity proportionable to the time of their being in Christ.

But a conviction of the want of more grace, must be obeyed, in order to obtain it. And this, indeed, is the most difficult thing in religion; into which, as a general cause, may be resolved the reason why so few find it. Many who know its worth by the want of it, would have it, if they could, in their own way. Yet, alas! when it must cost them care and pains; especially when nothing less than a continued mortification of wrong tempers and affections, and keeping under the animal man by a strict government of its appetites and senses; and earnestly contending, in the use of all means, for it; I say, when this painful way of the cross is the only method of growing in grace, but few seem disposed to be at the expence of it. Therefore, though the Lord is willing to perfect that which concerns them; they remain somewhat unholy and unhappy; and, in effect, famish at a feast.

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However, the way of the cross is not only the right way, but is matter of necessity, (arising from the nature of the work) and not an arbitrary imposition. God, consistent with his way of working, cannot change the quality of the soul, while through carelessness or wilfulness it opposes him. Nor were it passive, neither acting for nor against him, would the work proceed: For as he who misuses, wastes his talent, so he that hides it, does not improve it. Hence the slothful is styled brother to him that is a great waster; idleness keeps the soul indigent, and wickedness destroys the work of God.

On the contrary, a scrupulous exactness in keeping the heart from wandering, and governing its passions aright; praying with faith and fervency, and hoping and waiting to receive, what the Lord has promised to give; conscientiously walking, in words and works, according to the rule of righteousness, that the conscience be not wounded, nor confidence in God for future things diminished; and, carefully retaining blessings already received, will have a very different effect, by making it increase and go on to perfection. This is a method which cannot fail, inasmuch as it corresponds with the way prescribed by the Lord, viz. *giving all diligence*, &c. in which he has promised his blessing.

The precise time, indeed, for being fully sanctified, cannot be ascertained; but the ends to be answered by it, require a speedy dispatch: as duty cannot be fully discharged, nor the soul have complete satisfaction, nor a habitual preparation for heaven, without it. And as faith and diligence have a concurring influence, being the condition on which the Lord suspends, and the way of which he gives, his blessing;

according



according to the degree of them, the work, in regard of swiftness, will proceed. And when completed, its possessors are prepared for every good word and work, have a fulness of all the graces of the spirit, and an inward qualification for admittance into the Lord's everlasting kingdom.

And if any be thus pure, then let a scrutiny pass touching the fruit of the spirit in affection, temper, word, and work : Whether they be obedient in all things, in the measure and manner, that they may. This is necessary, inasmuch as sanctification does not exempt from the danger of coming short in point of performance, and, in consequence of it, falling into condemnation. Angels and Adam fell, and Jesus Christ was tempted ; and who knows whether his safety did not depend on using the means prescribed by himself, for the safety of others, in similar cases, viz. watching and prayer, and universal obedience ?

And it being by the work and witness of the Holy Ghost, that the heart is rendered right, and its state understood ; the continuance of both is necessary as a proof of past faithfulness. And by how much they are diminished, by so much, as the cause, there has been a defect in discernment, or in the discharge of duty. The things by which they may be lost, are temptations and sin. Temptations are the suggestions of satan, the objects of sense, and the constitution of man's mind and body. And that evil spirits have access to the mind, and can work upon it, is certain ; it being as much an object of, and a subject for, a spirit to work upon, as the body is of matter. By which the mind is bewildered, the tempers and affections moved, and the body agitated. Nor does the highest pitch of purity prevent this ; as  
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it neither hinders access to the mind, nor destroys, but only purifies the passions, and leaves the senses and appetites of the body, as it found them.

The objects of sense may likewise have some effect. For while bodily senses abide, they will be inlets to the mind, through which the images of things temporal will enter. And, as by these the passions are impressed, and the impression conveyed to the corresponding parts of the body, a proportionable emotion is produced.

Man's constitution too furnishes matter of temptation. As the soul, after conversion, retains both its substance and senses; it has lively sensations of good and evil; loving and hating, hoping and fearing, &c. according to the nature of the things it has to do with. And the bodily appetites having their spring of motion in themselves; whether their objects be present or absent, they will stir: consequently while the animal structure continues in its present condition, it will desire such things as it has appetites for.

Forasmuch then as the pure in heart are exposed to temptations from evil spirits and external things; have sensible powers of body and mind; the consistency of these with the highest state of grace, should be understood, that conclusions contrary to truth, and prejudicial to peace and purity, be not drawn. And that they are not inconsistent with that condition, is manifest. The mind lies open to the invisible and visible worlds, the things of which strike upon it. How then can ideas formed by them, be either prevented, or be its sin? Neither does the sensible emotion of the affections, whether of pleasure or displeasure, &c. nor the sensations of hunger and thirst, or any other thing that belongs to the  
body,

body, argue any thing contrary to a right state of mind.

But notwithstanding that some of these are incident, and others natural to men, and all consistent with a pure heart; yet as temptations have the appearance of evil, and the sense and motions of the passions and appetites, may be taken for the sinfulness of them, and thereby both the work and witness of the Holy Ghost given up; it is highly necessary to distinguish betwixt them. When ideas then, whether of the objects of sense or other things, croud into the mind, and from their sinful appearance, and a supposition that they spring from the heart, cause its purity to become precarious; the sensibility and motion of the affections and tempers, are considered as their sinfulness; and the senses and appetites of the body, by mistaking their nature and use, minister matter of perplexity respecting the right state of the mind: to obviate any evil that may arise from a wrong construction of them, regard must be had to their effects. To which purpose, if ideas or thoughts formed in the heart, be resisted or not improperly used; the motions of the passions restrained and kept in due decorum; and the appetites supplied but not indulged, no condemnation follows; what greater certainty, while conscience is the Lord's umpire, and arbitrates between, can there be of their not being sinful? This rule, carefully attended to, and applied on all necessary occasions, would prevent all the evils consequent on confounding temptations with sin; nor would that which is natural to the affections and tempers, and without which they would have no being, be misunderstood for the sinfulness of them; and, consequently, if other things did not hinder, both

both the work and witness of the Holy Ghost would remain.

But though a right judgment, in these cases, would prevent this ; yet sin itself will produce it. And sin may issue from a wrong use of temptation. Hence then, though the entrance of the worst of ideas, is not evil ; their being retained and delighted in, may ; that being the effect of choice, and not of necessity. By retaining we make them our own ; and if they be not calculated for the good of the mind, peace may be broken and purity depraved by them. Such then as are evil must be opposed and put away ; and those which are of an indifferent nature, but necessary for some lawful temporal purpose treated with caution, lest they keep the mind too much employed in things which do not properly belong to its province. And as the affections and tempers have no bound, but what is set by the prudence of their possessors, they should be kept regular and in due subordination to reason and religion ; for by how much the heart cleaves to or affects any thing but God, or opposes any thing in displeasure, it is hurt or hindered. Hence it is, that the beauties of nature, though innocent in themselves ; yet when suffered to captivate the heart and draw it from God, distract or destroy it. Yea, spiritual graces and gifts in others ; when loved more for themselves, or their possessors, than for the Lord, have the same effect, they rob or rival him. And when displeasure at another's sin, is permitted to rise above that pitch which consists with a disposition to do him good, it is prejudicial to peace and purity. Nor must the senses and appetites be indulged ; for by how much that is, by reason of the connection betwixt them  
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and the mind, by so much it will be sensualized. Which, if it do not soon irradicate the root of religion, will presently abate its fervor, and thereby make its possessor do less for the honour of God, and the good of mankind.

Moreover, to keep peace and purity, and retain the evidence of them; time and talents must be used aright. And when what is done, is without the observation of men; adverting to God as present with, and privy to all that is, will be an excellent preservative from idleness and worse evils. But when the conduct comes under human cognizance; then, to shew forth the virtues of grace, in a wise, gracious, and steady deportment, for the credit of religion, the conviction of the careless, and the consolation of the righteous, all should be done in the best manner that may, to answer those ends. A defect in the discharge of which, will subject to censure from without, and rebukes from within; which will proportionably weaken the evidence of the Lord's image and love.

And, greater evils will have greater effects, of the same sort. And as the consolation which flows from the Lord's approbation and the testimony of the heart, is inexpressibly pleasant, and the disapprobation of the Deity and the terrors of a guilty mind, extremely tormenting; how highly does it concern all who can, (and the pure in heart may) to endeavour, by all possible means, to prevent that torment, and thereby ensure the perpetual and incomparable benefit of a good conscience! The excellent effects of which labour, if it run parallel with the future part of life, will not terminate in time, but be succeeded with infinitely greater in eternity.

Q

And



And forasmuch as man's future state will be determined according to what he is and has done; the more early and greater degree of conformity to God in the quality of his mind, and the more pure and plentiful his works are, the greater will be his reward.

The immediate and proper cause of a reward, is the goodness of the work. The principle productive of good works, is a holy disposition of heart. Body and mind are the material cause of works; and a holy disposition, makes them morally good. An unholy person may do the same works in substance. But as all effects partake of the nature of their cause; if there be no goodness in the principle, there can be none in the practice. And different degrees of grace, in different persons, produce works differently good: For as no effect can rise above its cause in quantity, so neither in quality.

But though a divine disposition is the first and principal cause of good works, and of their being rewarded with the approbation and blessing of God; yet a single eye, and a willing mind, as the effects of free agency, are circumstances of great consideration. The first of which may be termed a right intention; the objects of which, in a religious regard, are God and mankind, the honour of the one, and the advantage of the other. But as intention implies an actual advertence of the mind to its object, it is, in that respect, the exertion of that power which man as a free agent and as accountable for his conduct, has over himself and his actions. Agreeable to which, all works which refer to God, must be done in his fear, and love, and express reverence of, and gratitude and service

service to him. And, in all things that concern men, according to the nature of the works, their temporal, or spiritual advantage, must be intended. And in respect of a willing mind, what St. Paul says, in regard of preaching, viz. *If I do this willingly, I have a reward*, is as true touching all rewardable works. The will must concur with the understanding in choosing to do all things well; particularly in preferring, where it may be, that way of serving the Lord, and ministering to men, which is best calculated to promote the praise of the one, and the profit of the other. Where there is a prospect of these; though attended with temporal loss, and greater difficulties, if preferred to affluence and ease, will be highly acceptable to God, and (notwithstanding the cross that accompanies it) interesting to man as it respects his eternal estate, inasmuch as the reward as well as the work is thereby increased, the one being proportioned to the other: For he will render to every man according to his deeds: *To them who by patient continuance in well doing, seek for glory, and honour, and immortality; eternal life: But to them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath; tribulation and anguish upon every soul of man that doeth evil.*

How preferable then is a life of rewardable labour, to a laziness, which, at least, will be lost! And how much to be preferred, for the same reason, is the greatest degree of labour! And, were it matter of choice, long life, which affords many opportunities of doing good, and thereby increasing the eternal reward, would be better than an early death!

To conclude; the most eligible and interesting method is, to fear, love, delight in, and serve the

Lord from early infancy. But if that golden season be gone; and instead of serving, they have sinned against him; let them repent and believe, and thereby embrace the benefits which an indulgent redeemer has purchased for, and promised to personal sinners. Yea, let them make haste in the matter which so much concerns them, lest, dying in sin, they are doomed to dwell with devils for ever. And let those who are restored to his favour, and in some degree to his image, pursue with all diligence the intire salvation of the soul; that being prepared for every good word and work, they may, by a right use of time and talents, promote the glory of God, and the good of mankind; and thereby lay up for themselves a treasure in the heavens, which fadeth not away.

A DIALOGUE,



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Αληθευοῦτες ἐν ἀγάπῃ.



T O T H E  
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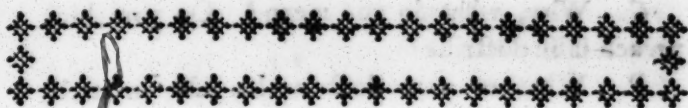
*ABOUT* three months ago, being on a journey, I missed the way I intended to take. When meeting with a person, who had the appearance of a gentleman, I inquired the road. He told me I was wrong; and that the difficulty of the way, made it morally impossible to be found. And, therefore, advised me to return. I thanked him for his kindness, and complied. As we rode together, he said something in praise of health. I replied, though health is good, yet there is a better thing; and, that is Religion. But observed, that it did not appear to be much regarded now; one reason of which, I supposed was, the doctrine of Grace or Inspiration, by which alone it can be promoted, is but little preached. His answer was, "I think there is much Enthusiasm in that doctrine." So our conversation turned upon that and other gospel matters. But before we parted he undeceived me, by saying he was a Clergyman.

After some weeks, I reconsidered this conversation, and concluded if any thing could be done to convince such of these Gentlemen of their destructive error, as deny that and other important doctrines of the gospel, it would be of great service to mankind. What I have written is the result of my judgement, grounded on experience, and confirmed by the scriptures. And I have done it with an unbiassed mind: Having nothing to hope from my friends, nor to fear from my foes, nor any interest to serve, separate from the good of my fellow-creatures.

N. M.

Feb. 20, 1777.





A

# DIALOGUE, &c.

*Preacher.* **G**OOD-Morrow, Sir; I hope you are well.

*Clergyman.* Pretty well; though no better for you.

*P.* I hope no worse, Sir. I should be sorry to minister any thing to your loss, or disquiet.

*C.* Perhaps so. But your intruding into my parish, and interrupting my people by preaching, as you call it, gives me pain.

*P.* If my preaching in your parish offends you, I am chargeable with the cause of it. But I did not intend an offence; and, moreover, thought it my duty so to do.

*C.* Your duty! By what rule of logic will you prove that?

*P.* Why, Sir, whether I can prove it by logic or not, I can do it by that which is as certain: And that is necessity; which has no law.

*C.* Necessity! How can that be? Are not my people sufficiently preached to without you?

*P.* That your people have preaching, I allow; and, for any thing I know, enough of it too, except different from what it is.

*C.* Why

C. Why, what do you mean? Do you think I preach false doctrine?

P. Whether your doctrine be false in itself, I shall not now say: But it is so in respect of your people, being wholly unapplicable to them.

C. Pray explain yourself, for that is a distinction I do not understand.

P. My meaning, Sir, is this: You give instructions to a people incapable of receiving them. You bid them serve God, and prepare for death, without pointing out the grace or ability by which alone they can be done. And, therefore, if your Sermons are calculated for any, they are for Christians.

C. \* I hope I preach to a christian congregation; that the foundation is laid, and they are going on to perfection.

P. Why, Sir, you surprise me! I believe there are not five persons in your congregation who do not live in open sin: That cursing, swearing, lying, drunkenness, sabbath-breaking, whoring, cheating, card-playing, cock-fighting, horse-courting, &c. are generally practised by them. Now, Sir, what sort of christians are these? They are not scriptural ones,  
inasmuch

\* That to which this note refers, was a verbal answer by a minister to what immediately precedes it. The objection was made against a sermon consisting of moral duties, preached as the way of salvation, to a people living in sin. And when he was told that christianity and a wicked life, are inconsistent; to reconcile them, he said, "If a person be provoked to anger, and swear," [i. e. curse or damn,] "I do not think it sinful." This shews that gentleman's judgement in religion. Alas! when the blind lead the blind, poor souls sleep secure on the brink of hell.

inasmuch as it is written, *If any man be in Christ,\** or a christian, *he is a new creature*; changed from a sinful to a holy state, by the renewing of the Holy Ghost. And he *that names the name of Christ,†* or professes to be a christian, must *depart from iniquity.* And, he *that is born of God doth not commit sin.‡* These are the sacred characters of a christian. But how different from the condition of your people! And what foundation is laid in such? Not the Apostle's, *of repentance from dead works. §* Very far from it; they abound in the practice of them. And how are they going on to perfection in holiness? Not at all; rather to perfection in wickedness, that being the whole business of their lives. Forasmuch then as christianity is a new creation, an intire change of the moral disposition of the mind, &c. and the practice of your people indicating them destitute of it, it is evident they are not christians.

C. But were we not made christians by baptism?

P. Suppose we were; that is no proof we are christians now. For, baptism is not christianity. At most it is but a means of it. And whether the Popish doctrine of *ex opere operato*, by the deed done, be true; that is, whether grace be so connected with it, as that they must go together, who can tell? But granting, for argument's sake, that they do; yet it is the Holy Spirit which makes a christian. So the church prays, *Give thy Holy Spirit to this infant, that it may be born again.* And if then given, it is certain, that they who break their baptismal vows, by living in a course of wickedness, retain not that grace: For || *whosoever abideth in him, sinneth not.*

And

\* 2 Cor. v. 17. † 2 Tim. ii. 19. ‡ 1 John iii. 9. § Heb. vi. 1.  
|| 1 John iii. 6. 8. 9. 10.

And hereby the christian is distinguished from his contrary : He that is of God, serveth him ; and he that is of the Devil, sinneth against him : Therefore, whatever sinners were once, they are not christians now. This rule admits of no exception. What avails their baptism then ? Except that they are washed to fouler stains, and are worse for mending ?

Now this is clear from the Apostle's reasoning in a similar case. \* *Circumcision* (saith he to the Jews) *profiteth if thou keep the law ;* (which it initiated them into the observance of, and obliged them to perform) *but if thou be a breaker of the law, thy circumcision is made uncircumcision.* Baptism, if there be a death unto sin, and a new birth unto righteousness, profits at the time of its being administered ; and, afterwards, if they renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh, &c. But if not, it can no more save a wicked christian, so called, than cutting the flesh of a Jew, could save him while his heart was uncircumcised, and lived a wicked life. The grace then, received at baptism, being sinned away, by all who have not performed their vows, they are now no better for it. Yea, their condition is much worse, being apostates from God, and liable to everlasting damnation.

How dangerous then to depend on baptism ; which, in this case, is no sign of an inward and spiritual grace ; that grace being no more in such. And yet, Sir, this is your doctrine ; of which I can give you an instance. Soon after I commenced Methodist, I was in company with our Parish Minister, who asked me, “ If I found more among the Me-

“ thodists

"thodists than at Church?" I answered, "I did :  
 "For there I was taught the doctrine of a New-  
 "birth by the Spirit of God." "O, (said he) that  
 "is not necessary now ; we were born again at bap-  
 "tism !" Now, Sir, suppose I received that grace  
 then, was it any proof I had retained it, except it  
 cannot be lost ; which it certainly may. And I am  
 confident, that when with me twenty years had  
 elapsed, I knew no more of it than when I was twen-  
 ty days old. Yea, afterwards, when convinced of  
 my condition, I found my heart as graceless, and as  
 much possessed of evil tempers and affections, as it  
 could be ; infomuch that I thought no person so  
 wicked as myself, which evidences, that I had as  
 much need to be born of the Spirit then, as at bap-  
 tism. But had I believed that Gentleman, I had  
 rested in the baptismal birth, though I had neither  
 the power, nor the form of religion ; and, conse-  
 quently, was no more a christian than if I had not  
 been baptised.

This way of dealing with souls, Sir, is dangerous,  
 and, I fear, destructive to many : For while they  
 are taught to believe, that by baptism they become  
 christians ; and in consequence of it have continued  
 such, they look no farther, though the whole tenor  
 of their life gives the lie to their profession, and  
 proves them children of the devil, and heirs of damna-  
 tion. If then you would not deceive souls, never  
 speak more of baptism to sinners, except to convince  
 them that they are but baptised Heathens, whose  
 damnation slumbereth not. For, to place the least  
 dependance, in a matter of so great moment, on that  
 of which nothing but the name remains, is madness  
 beyond compare ; and argues great ignorance of  
 christianity,



christianity, (which is Christ in the soul, the hope of glory) or a direct design to deceive men to everlasting destruction.

C. If your doctrine be true; will it not follow, that none can be saved?

P. That baptism, after the law it obliges them to perform is broken, does not profit, is evident; and yet it follows not that they cannot be saved.

C. I hope so; or it would be dreadful indeed!

P. But what is the ground of your hope?

C. This: When a wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive.

P. And do you think that turning away from his sins, and doing that which is lawful and right, will save him?

C. Yes; does not the Lord say so?

P. I think not. He says *when* he does so, but not *for* so doing.

C. You seem to lie at the catch, and have a mind to cavil.

P. Indeed I do not, Sir. The matter is too serious and important for that.

C. Why, what difference is there betwixt being saved *when* he does these things, and *for* them?

P. A very material one. A person must repent before he can be forgiven; and yet not be forgiven *for* his repentance, because it makes no atonement for sin.

C. For what then must he be forgiven?

P. Why, Sir, a thing intirely different from, and wholly independant of repentance, in respect of merit: For, the real cause of forgiveness is *Christ Jesus*: It being by him alone, that sin was atoned for. Hence

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he is said to be a propitiation for the sins of the whole world;\* and the Lamb of God who takes it away.† Yea, saith the Apostle, there is salvation in none other.‡ For on him alone were laid the iniquities of us all, and by his stripes we are healed. || Therefore your own church, in the 18th article, pronounceth a curse on all who pretend to be saved any other way. It runs thus: "They also are to be had accursed who presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out to us only the name of Jesus Christ, whereby men may be saved." And the 11th article expressly mentions the cause, condition, and salvation which is by him. "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works, or deservings." You see, Sir, the scripture and the church perfectly agree, they concur to confute the notion of being saved for our own deservings.

And now permit me to ask, whether, in treating on the meritorious cause of salvation, you have not been defective only, but the reverse of what you should have been. Have you insisted on Christ's death alone, as that for which God forgives, accepts our persons, and saves everlastingly? I believe not. Rather, have not you told the people under your care, that good works are sufficient to save them: That by attending at church, receiving sacraments, saying prayers, paying every one his own, discharging the duties of their calling, &c. they would do very well. This has been the substance of your doctrine, in that

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case,

\* 1 John ii. 2. † John i. 29. ‡ Acts iv. 12. || Isa. liii. 6.

case, for many years. And, what is very astonishing, you have been preaching to, perhaps, as wicked a people as any in England. Now, Sir, except you suppose they never sinned, the contrary of which you must be sensible of, how could they be saved by so doing, but on the supposition of being meritorious? And if so, then they stand in the place of Christ, and are that to a sinner, which he should be. But how contrary to the scripture, which should be your rule in all things? It expressly, and in strong terms, dis- countenances all dependance on the merit of human performances, as the procuring cause of acceptance with God. Hence, saith St. Paul, *by the works of the law shall no flesh be justified.\** And, *if righteousness come by the law, Christ is dead in vain.†* If then none can be justified or become righteous by the law, where is the wisdom of referring men to that method of salvation? So, instead of striving to convince them of their sin, and their own insufficiency to atone for it, you buoy them up with a belief of doing well by their own deeds. How preposterous! For, I pray, what pretence can a company of cursers, &c. have to righteousness by the law, whose lives are a perpetual reverse of it? What they who never broke it (if any such there be) may expect in that case, is nothing to those who do nothing but break it: Which is the case with all sinners: For, saith St. Paul, *When ye were the servants of sin, ye were free from righteousness.‡* In the name of goodness, then, what have these of their own to depend on? Nothing but sin, and that cannot save them. And if he be *curst who does not all things*, how much more accursed are they, who do nothing contained in the law? With as much reason then may

• Gal. ii. 16.

† Gal. ii. 21.

Rom. vi. 10.

‡ Gal. iii. 10.

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you set a man to touch the sky with his finger, as a sinner to be saved by his works. Now, were I disposed (which God forbid) to deceive sinners, I would say, "What though you have broken the law by " cursing, swearing, lying, sabbath-breaking, whoring, drunkenness, &c. yet because you have been " baptised, gone to church, received sacraments, " said your prayers, &c. fear not. Set your good " deeds against your bad ones, and you will do well " enough." But, Sir, this doctrine, which I could not preach but at the peril of my own and other souls, you have been preaching many years, to those who paid you well for it.

And why are you called a minister of Christ, who do not preach him as a Saviour? The Apostle says, *Other foundation can no man lay than Jesus Christ.* \* But you lay that of human works and worthiness. And as a reason of his conduct, in that particular, he says, *God revealed his son in me, that I might preach him among the heathens.* † But if doing the best we can, as you say, will do, what need was there of that, or for Christ to give himself for our sins? ‡ Forasmuch then as your preaching opposes the Apostle's, how will you avoid his censure, or bear the punishment of it? *If any man (saith he) preach another gospel, let him be accursed.* Another gospel than what? than that *Christ gave himself for our sins, that he might deliver us from this present evil world.* || But yours differs diametrically. Christ was the sum total of his. Yours is what man can do. Pray, Sir, where did you learn your divinity? Not where Paul learnt his. His was *by the revelation of Jesus Christ.* § But,

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\* 1 Cor. iii. 11.

† Gal. i. 16.

‡ 1b. i. 4.

§ 1b. i. 4.

§ 1b. i. 12.

I fear, you have not so learnt Christ. Yours is the result of human study; a study more of letters and languages, than of religion: For, had Christ been revealed in your heart as a Saviour; you had not referred sinners to themselves for salvation. Rather, with a confidence becoming a minister of the gospel, you would have said, *Behold the Lamb of God that taketh away the sin of the world.* And, *Come unto me all ye that labour and are heavy laden, and I will give you rest.* \*

C. But if sinners repent, and do what they can, will not Christ do the rest?

P. That is not the gospel, Sir. Christ is never represented as an half Saviour. He saves to the uttermost, if at all. If you add any thing to his merit, you mar it. His death alone procured salvation for sinners; and, therefore, is the whole meritorious cause of it. And the reason of it is so plain, that he must be blind indeed, who does not see it: For if he gave himself a ransom † for all, by tasting death for every man; ‡ what more is necessary in that case? Surely nothing. Of which, from a testimony, that with you should have much weight, you may have the fullest confirmation: "The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone." || How pertinent this! But how contradictory to your method of teaching! And how exclusive of all human merit.

C. But will not God accept our works for the sake of Christ's merit, and thereby save us.

P. No,

\* M. t. xi. 28. † 1 Tim. ii. 6. ‡ Heb. ii. 9.

|| 31st Article of the Church of England.



P. No, Sir. That would be making a Saviour of them, by the help of another. Christ puts no worthiness into any thing a sinner does, for which God forgives him. There is an impossibility in the case: For impenitent sinners are of Satan, and all their works destructive. This is evident from *the wages of sin being death,* \* or damnation. How then can their evil deeds be rendered deserving of their salvation? Not at all. Nor does Christ so wash and make worthy the reformation of a penitent sinner, as to make it the cause of forgiveness. For if he render our works deserving of God's acceptance of us; then he is only the remote, and they the immediate cause of our salvation. Contrary to which, Christ, by his death, procured our ransom; he gave himself an offering and a sacrifice to God, that he might *redeem us (not our works) from all iniquity, and purify to himself a peculiar people, zealous of good works.* † This is confirmed by the consideration of sins being incapable of suffering; as, on the contrary, works admit of no virtue but what springs from the principle producing them. Therefore, as guilt, (by the sentence of condemnation) flows from sin to the sinner; salvation (through forgiveness) from the Saviour to the sinner. Hence it is evident, works have nothing to do with justification, either as meritorious in themselves, or made so by Christ. From which I conclude, that Christ is all, in that respect.

C. If then Christ be the whole Saviour, as you say, and works have no meritorious influence in that business, how are we to be saved by him?

P. I answer, by *Faith*. For thus saith the scripture: *Knowing that a man is not justified by the works*

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\* Rom. vi. 23.

† Tit. ii. 14.

*of the law, but by the Faith of Jesus Christ.\* Even as Abraham believed God, and it was accounted to him for righteousness.† Being justified by Faith we have peace with God, through our Lord Jesus Christ.‡ And, therefore, we conclude, (said Paul) that a man is justified by Faith without the deeds of the law.§* From these passages (and many more of the same import, might be added) it is clearly evident that justification is by faith in Jesus Christ. That by confiding in him as the procurer of salvation, it commences: Jesus, who died for sin, *then* takes it away; the guilt and power depart, and there is peace and joy through believing. The Bible then being replete with proofs of this particular, I shall now consider the nature and necessity of justification. And because it is of great importance, I hope you will not judge me impertinent, nor discover impatience, while I briefly discuss these particulars.

C. I object not to your proposal; for, I am informed it is one of your favourite doctrines; though, I confess, hitherto I have neither thought it my duty, nor judged it worth my time, nor had the curiosity to hear any of you preach. I hope you will not be tedious.

P. I hope not, Sir, I design to be brief. Now this doctrine, though very sublime, surpasses not man's comprehension assisted by grace. Its nature is spiritual; and its subjects are sinners. The spirituality of it is clear from its having respect to sins committed against God, by violating a spiritual law. And that sinners, the violaters of that law, are the only persons concerned in it, needs no proof; the case of none else requiring it. It is, in short, God's absolving a sinner, for the sake of Christ Jesus, from his past

\* Gal. ii. 16. † Gal. iii. 6. ‡ Rom. v. 1. § Rom. iii. 28.

past sins; the accounting him righteous, and treating him accordingly. To illustrate which, I shall mention some circumstances inseparably connected with it. And first, it is instantaneous, given and received at once. Second, perfect, being of all sins committed to that time. Third, sensible, made known to those who receive it. And that it is neither gradual nor imperfect; but complete at its first commencing, are truths so clear that they never were nor will be confuted. Nor is its sensibleness less certain; For previous to pardon, is a painful sense of sin. Pardon removes that pain, and gives peace; whereby, like the trembling joaler, in the same hour, they rejoice in God their Saviour. This evidence is as the shining sun; and, therefore, satisfactory to its subjects. Yet, notwithstanding its clearness, when I disputed this point with one of your Rev. Brethren, he was so far from allowing it, that he frankly told me, "persons professing to know their sins forgiven, blaspheme." But, had that gentleman considered its nature, and what is recorded concerning it, he had not represented its subjects in so forbidding a light. Guilt and peace are so sensible, and so contrary things, that whoever has been instantaneously freed from the one, and possessed of the other, must have a clear sense of it. And in the Homily for Rogation Week, it is said, "The penitent feel their consciences at peace with God through the remission of sins." In like manner, Mary Magdalen, whose heart was oppressed, having her many sins forgiven, was dismissed with, *Thy faith hath saved thee, go in peace.*\* Thus much for its nature. I shall now shew the necessity of it.

And

\* Luke vii. 50.

And here give me leave to observe, That as man is a reasonable, religious, and accountable creature, he is under the law of God, as a rule of life, and as that by which he must be judged in the last day. This law is of a nature corresponding with his condition: Being spiritual, moral and immortal. Its moral quality is perfect, inasmuch as it is *holy, just, and good*.<sup>\*</sup> And, in its extent, it has a perfection compatible with man, being proportioned to his capacity. *It is love to God, and all mankind for his sake.* For, *love is the fulfilling of the law.* Now this, with singular propriety, may be termed the law of *justice*; as it obliges its subjects to render to all their due. To God, the things which belong to him, and to man, what is his right. And whatever is contrary to, or short of these, is sin. This admits of no exception, inasmuch as betwixt sin and obedience, guilt and peace, there is no medium; Therefore, as *all unrighteousness is sin*;<sup>†</sup> so one sin incurs guilt and subjection to punishment. And if one, then many render proportionably unjust and obnoxious to the displeasure of God. These assertions receive all the confirmation they require, from apostolical affirmations: *He, saith St. James, who keeps the whole law, but offends in one point, is guilty of all.*<sup>‡</sup> And *Cursed is every one who continueth not in all things which are written in the book of the law, to do them.*<sup>§</sup> Now sin and its consequent curse correspond; in quality, quantity, and continuance. And the nature of both is determined by the law to which they stand opposed. The law being spiritual; such is the curse. The same correspondence is also betwixt the number of  
sins,

<sup>\*</sup> Rom. vii. 12. <sup>†</sup> 1 John v. 17. <sup>‡</sup> James ii. 10. <sup>§</sup> Gal. iii. 12.

sins, and the measure of punishment: The one being proportioned to the other. And, likewise, in the perpetuity thereof: For while sin remains unforgiven, the displeasure of the Deity will endure. Thus sin, committed against God, or man, or both, renders justification indispensably necessary. Hence, viewed in this light, it is so far from a matter lightly to be dispensed with the want of; that, if not obtained, everlasting destruction will be the consequence.

Were it not so, sin would neither appear displeasing to God, nor prejudicial to mankind. Yea, all would be anarchy and confusion; and reasonable and religious beings, acting unreasonably and irreligiously would be unaccountable and irreprehensible for their conduct. But the holy nature of God, (which is the ground of his righteous law) renders it impossible for him to be unconcerned at a thing so contrary to himself. So long then as he governs the world, acts of impiety against himself and his service, and of injustice and cruelty to his creatures, will be objects of his hatred, and the actors (objects) of his anger, wrath or indignation, according to the nature, number, and circumstances of their sins.

Nor is any sin so small as not to incur his displeasure. And where the heart is wholly sinful, there all is wrong in performance: For a wrong principle cannot produce a right practice. And having long been so, what multitudes of sins have been committed, and must be forgiven, before God's anger will cease, and the sinner be freed from the danger of being damned. Therefore, where sin is, it is so hateful to God, that without his mercy in the removal of it, eternal misery will be the issue of it.

But



But notwithstanding that this is absolutely needful for all sinners; yet only the penitent believing sinner, has a right to the promise of mercy, and a disposition to receive it. Others, by reason of impenitency and unpreparedness, have neither the one nor the other: Therefore, in their present state, cannot partake of it. But the penitent, conscious of their condition, are tied and bound with the chain of their sin, and willing to be loosed by the pitifulness of God's mercy. Their guilty sense of sin drinks up their spirits, and makes all the things of life insipid to them. Mountains of gold, in their judgment, weigh nothing compared with God's mercy. Salvation is now their only theme and desire. And so far are they from reposing confidence in any thing they have done, or can do to deserve it, that their consciousness of the evil of both, is the only cause of their guilt, and dread of damnation. Indeed, were it not for past sin and present insufficiency, they would not want a Saviour. But alas! they find all is lost without him. Their repentings, reformation, prayers and tears, were they ten thousand times more than their sins, could not wash away one stain of their complicated guilt. Which guilt, being sensible and distressing, it is impossible to be easy under it; so if neither sinned, nor taken away by forgiveness, must remain the curse and burthen of their life, and issue in a misery *where the worm dieth not, and where the fire is not quenched.* And now, Sir, if I may presume any thing from your patience, which, in appearance has kept pace with my performance, I may suppose this doctrine is not disagreeable to you.

C. I grant, that if the Lord be extreme to mark what is amiss, forgiveness is necessary.

P. That,

P. That, Sir, must not be questioned. It is the result of his nature and law. Yea, justice, an attribute of God, is concerned in it; or how should he judge the world. Justice and law herein serve each other. The law is the rule of life; and justice acquits or condemns as actions agree or disagree with it. Sin is a transgression of the law, and subjects the sinner to the censure of justice. So long then as God is just, he must mark sin; and, if pardon never obtain, punish according to the sentence of, *Depart ye workers of iniquity into everlasting fire prepared for the devil and his angels.*

C. I have no objection to God's justice. I believe it is the result of his holy nature. But I hope you do not so preach it as to leave no place for mercy. Indeed, I have been told, that your doctrine is so terrible, it drives people out of their senses.

P. I believe we have been so charged; but how justly remains to be proved. We do indeed preach the law to convince of sin, because the Apostle saith, *By the law is the knowledge of sin.*\* And to give it weight, we urge the justice of God, as ready to execute threatened wrath upon offenders. This has different effects. Some submit, acknowledge their sin, and deserts of hell; weep, grieve, and lament their case; reform their lives, lose all relish for worldly diversions, and wicked company; call upon God, read, hear, &c. Now their ignorant neighbours, not knowing the cause of this, conclude they are mad. And, it is no wonder, for I have known some of you clergymen of the same mind, advising deeply distressed sinners to go into company, play at cards, sing merry songs, &c. to drive away sorrow. Which sorrow, had

\* Rom. iii. 20.

had you known to be the effect of the Holy Ghost working a sense of sin by the law, you could not have done without directly fighting against God: And, therefore, I conclude you knew it not; and so thought it best to antidote it by its contrary. But not so the Apostle, *Godly sorrow (saith he) worketh repentance to salvation.\** This, Sir, is the madness into which our doctrine drives those who suffer it to have free course. And which indeed is very desirable: For he who is not *so* mad here, will be much more so hereafter; though only to bad purpose. Others, who will not bear to be told of their sins, and hate to be reformed from them, are offended with this doctrine. And to keep themselves in countenance, and justify their conduct, report it dangerous, as tending to despair, and so bring an evil report on the good way. But these should, and will one day know, that if the law is not suffered to convince them of, and condemn them for sin; the gospel will not minister pardon, peace, and joy: So what they now fear and refuse, will, dying in their sins, come upon them to the uttermost. But, when sinners, by law and justice, are thoroughly humbled, and rendered susceptible of mercy, then is the time for a declaration of that kind; Which I am sure we are ever glad of, and, I trust, never fail to use.

C. Well, allowing the substance of your doctrine to be true; the circumstances, I judge, are indefensible.

P. You mean, I suppose, its being instantaneous and sensible. Now I think it cannot be otherwise. For, can it be doubted, that when God forgives one, he forgives all past sins. And if it be done at once, there is a particular time when it is done: Which is all I mean by its being instantaneous. And as touch-

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\* 2 Cor. vii. 10.

ing its sensibleness, what I before observed is sufficient. It is preceded with a sensible guiltiness of soul; and succeeded by a peaceable pleasant sensation. And the inexpressibly sudden transition from the one to the other, throws much light on the subject. Were it done gradually, the change would not be so manifest, nor the evidence so clear. But God, who works for his own glory, and the advantage of his creatures, hereby gives a conspicuous proof of his favour, that, being satisfied, they may delightfully adore him. I hope, Sir, as you allowed the substance of this doctrine; you now agree that the circumstances are possible, profitable, and pleasant.

C. I cannot reasonably object to what you say; though, I confess, I am a stranger to both.

P. I am sorry for that, Sir. But there is another thing so nearly connected with this, that whoever has the one has the other also.

C. What is that?

P. It is a new birth by the inspiration of the spirit of God.

C. I think there is much *Enthusiasm* in that doctrine.

P. It is possible to abuse it (to that;) but the thing itself is absolutely necessary. For, if the heart be corrupt, how is it to be freed from it but by something super-natural? And that it is so, is evident from the conduct of most: The tree being known by its fruit. And it being more difficult to renew than create, by reason of the opposition made by, and that must be made to, the prior evil disposition, before a good one can be formed; and if there be no power in man sufficient for this, which both scripture and experience fully prove; then, if the agency of the holy spirit

be denied, the evil must remain, and perdition be the portion of every such unholy soul. Besides, neither your own church, nor scripture can be understood, if this doctrine be denied. Pray, Sir, without this, what sense is there in "Cleanse the thoughts of our hearts by the inspiration of thy holy spirit; that we may perfectly love thee?" By the thoughts are signified the passions, affections, &c. a part being put for the whole. The heart then is the subject to be cleansed; the holy spirit is the cleanser; inspiration the act of cleansing; and loving God the effect of being cleansed. Now if there be no inspiration, the heart can neither be cleansed, nor the Lord loved. In what a condition then must we be without a new birth by the spirit of God? Without it we cannot love God; therefore we must hate him: For there is no medium.

C. \* "But I have an old relation, who has always been very pious, and who, on my asking her about inspiration, declared she knew no such thing. And yet she has no fear of going to heaven. She does her duty, and looks for her reward."

P. I dispute not what you say, Sir. But we must not give up the scriptures and the church for, nor interpret them by, the state of a person which is contrary to both?

C. Well; I confess I do not know it for myself. And what would you think if I should die without knowing it?

P. I

\* This was urged by the Rev. Gentleman, as a matter militating against the doctrine of inspiration. An old gentlewoman, running in a circle of duties, without the knowledge of God by his spirit. But St. John says (1 Ep. iii. 24.) *We know that he abideth in us, by the spirit which he hath given us.* Had she not the form, without the power of religion?



P. I am sorry the new birth makes no article of your creed. And dying without it, I should be afraid for you.

C. I should not for myself.

P. No, Sir! Does not the scripture say; *If any man have not the spirit of Christ, he is none of his.\** And except a man be born again, (or of the spirit) *he cannot see the kingdom of God.†* If then to want this spirit, is not to be a christian; having it, is to be one. And not being born of it, disqualifying for heaven; being born of it, is an indispensable qualification for it. Either then you must have it or go to hell. It cannot be otherwise. All else leaves the heart unholy. But this being the image of God's holiness, a principle of practical obedience, and a habitual preparation for heaven, it constitutes all who receive it, the sons, servants, and heirs of God. Nor can any have it (suppose they have the right use of their senses, &c.) without knowing that they thus belong to the Lord: For *the spirit itself bears witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint heirs with Christ.* Here are two evidences: One, by our spirit, the other by the spirit of God. The witness of our spirit, is a *consciousness* arising from acceptance with God through Christ by the remission of sins, and of being restored to his image by the renewing of the Holy Ghost. This evidence is the immediate result of their change; as soon as a sinner is acquitted, &c. by the rest and rectitude of his mind, he becomes sensible of it. The knowledge then of a change from guilt and sin, to peace and purity, is the witness of our spirit. The second evidence is, by the *spirit itself* bearing witness with our spirit.

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\* Rom. viii. 9. † John iii. 5.

spirit. The spirit itself is the Holy Ghost, who being present with, and presiding over, the spirits of men, witnesses with the spirit of those who are adopted of God, that they are his children. This is a conviction of his kindness, which assures the soul of its acceptance with him. And the manner in which it is manifested, is by (inward) signs significant of his love. The Holy Ghost, by whom the Lord makes known his will, represents to the mind by impressions, or the infusions of light, love, &c. and by the aspect in which he appears, which is loving, peaceable, and pleasant, that God is reconciled to and well pleased with them. This is the sense, which the soul, in that case, has of him. And this bears the same evidence of acceptance to the inward, that the brightness and serenity of the heavens do of agreeableness, to the outward senses. Thus the spirit itself, by shedding abroad God's love, &c. in the heart, witnesseth with man's; they concur to confirm the christian's consciousness of being a child of God. Indeed it is somewhat of the inexplicable kind, better felt than expressed; but it is clear to all who have it; they know that God for Christ's sake has frankly forgiven them all, and that they are renewed in the spirit of their mind. And,

From the favour and image of God, issues the believer's right to heaven, the promise being to all such: For if children, then heirs; heirs of God, and joint heirs with Christ. It is also an earnest of it. So the Apostle: *After that ye believed, ye were sealed with that holy spirit of promise, which is the earnest of our inheritance.\** Hence they rejoice in God their Saviour, and in hope of the glory which shall be revealed.

\* Eph. i. 13.

vealed. And now, Sir, if this be christianity and the only preparative for heaven, let me ask in my turn, what you think of dying without it?

C. And do you think none go to heaven without these?

P. Wherever they were once wanted, I believe none do. It is true, new born infants, so dying, need not pardon of personal sins, because they have none. But they want the new birth, if your church judge right in that case, inasmuch as she supposes, that at and by baptism, it obtains; which proves, that her judgment is, it commences not before. Of which, she gives a stronger proof, in denying christian burial, so called, to those who die unbaptised. Though, I doubt not, but they die as well without as with baptism: For who can suppose, that God confines the blessing of his spirit to it; which through the carelessness of parents, or parson, or both, in deferring, they may die without, and, according to that notion, either cease to be, or be miserable. But whether baptised or not; as Christ by his death has redeemed, and by his spirit purifies all from original sin; so they who die before they commit actual sin, are certainly saved: For of such, saith he, *is the kingdom of heaven*. Yet notwithstanding that this is the case with them; if those who live commit sin and corrupt themselves; (which is manifestly the case with most, a wicked life, which is common, being an evident proof of an evil heart) what will be the consequence without pardon and a new nature? Why, if God be true, and heaven be not an habitation, for guilty unholy souls, they must be damned: *For the wicked shall be turned into hell*.

C. You shock me! What do you think is become of all who have died without these things?

P. Pray, Sir, what do you think is become of them?

G. I hope they are not all gone to hell.

P. Is not that as much as to say, you hope God is a liar, when he says the contrary. *Ye shall die in your sins* (saith he) *and whither I am ye cannot come.\** And, *without holiness no man shall see the Lord†* Pray, how can sinners escape dying in sin, or become holy, but through remission and regeneration? As soon may satan become an angel of light, and regain his place, in the heavenly paradise, as a sinner, without these, be saved from hell.

G. Well; granting it is so May not all this be without knowing it?

P. I believe not. Can a person repent without knowing it? Is it possible to be guilty, sorrowful, forsake sin, live a new life, and be insensible of it? No such thing, Sir. Nor can a guilty heavy-laden sinner be forgiven, nor evil tempers and affections be destroyed, &c. without giving a knowledge of acceptance with him, being restored to his image, and intitled to his kingdom. Which habitual preparation, followed by an actual one in all holy living, gives certainty equal to mathematical demonstration.

G. But is it not presumption to pretend to be certain of God's favour? &c.

P. If it be pretended only, it is presumption indeed! But it is both a duty and a privilege so to be. A duty, because we are commanded *to work out our salvation,†* and *make our calling and election sure.‡* And a privilege, inasmuch as it is impossible to be satisfied without it. Death is certain, and whoever thinks seriously of, and finds not a clear and full preparation for it, will be in great perplexity. It is an  
awful

\* John viii. 21. † Heb. xii. 14. ‡ Phil. ii. 12. § 2 Pet. i. 10.

awful thing to look into eternity, and not know whither one's going. They must be under a great infatuation of mind, who can do that without concern. Their conscience is callous beyond compare : Or they strangely impose upon themselves by hoping well, without any reason for so doing. But the Almighty never designed his creatures to die at a venture. Whoever thinks so, is much mistaken in the nature of true religion; and, without breach of charity, may be supposed wholly destitute of it. For, where there is the least degree of religious understanding, there is the knowledge of the want of that assurance; and, where true religion is, there is confidence, that want being supplied thereby. It is then so far from a crime to be confident, that it is characteristic of the christian; and not in an accidental, but essential sense, being the unalienable product of its nature. And what a strong suspicion must lie upon the religion of those persons, who either deny or decry it ! And, confident I am, it is not only possible to be assured, but is the most profitable and pleasant thing in the world. And if it be the privilege of one, why not of all? Seeing the same substance and circumstances of religion, are needful for all who have sinned. I conclude, then, that all real christians can say with St. John, *We know that we are of God.\** And with St. Paul, *We know that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.†* And *He that hath wrought us for the self same thing is God, who also hath given us the earnest of the spirit.‡* And, therefore, Sir, if your (or any other person's) experience, agree not with this natural, rational and scriptural account, I must be excused from giving you the character of a christian.

C. And

\* 1 John v. 19. † 2 Cor. v. 1. ‡ 2 Cor. v. 5.



*C.* And so according to your account, all who know not forgiveness of sins, have not the witness of the spirit, nor anticipate glory by grace in the heart, must be excluded heaven for ever.

*P.* I believe so; because whoever have sinned, without these are neither christians nor qualified for heaven. They are the substance of religion. And their evidence is such as carries conviction of being sons and heirs of God. (Whether every possessor of them can call them by scriptural names, or have identical ideas of them, I say not: For that depends on acquaintance with words used in these cases.) And when they come, which they generally do, in an instantaneous way, that is a circumstantial additional evidence. Yea, where that circumstance neither is, nor need be, the case is nearly the same: For, if a person were born holy, and remained so, he would be sensible of the happy frame and tendency of his soul. Or if born sinful, and gradually renewed by the spirit to complete holiness, the gradation would carry in it a partial evidence, and the completion of it a perfect one. Seeing then that God giveth the knowledge of salvation through the remission of sins, and his spirit to bear witness with our spirit that we are his children, and thereby a meetness for heaven; it is clear, none go to heaven without having and knowing them.

*C.* Well, after all that has been said, I yet see no propriety in the doctrine of the spirit, nor am willing to believe it, inasmuch as it supposes man of himself to be no wiser in religion than a beast, nor better disposed to it than a devil.

*P.* It does so suppose. And what cause of wonder is that? Does not the scripture say so? Is not *man* born

born as a wild ass's colt?\* A skittish, foolish thing! Correspondent to which, it is said, *The natural man receiveth not the things of the spirit of God: For they are foolishness unto him; neither can he know them, because they are spiritually discerned.*† And who are they who know what they know naturally, as brute beasts, but the sensual, who have not the spirit?‡ You see, man may not only want the spirit, but, without it, is as ignorant as an animal in religious things. And, the other part of his character, is as conspicuous: For what is an evil heart but the image of the devil? And which, in whomsoever it is, distinguishes those who have not, from those who have, the spirit; as it is sin, which differences devils from holy angels. And if to be wicked among angels, be characteristic of a devil; it is among men, of being like a devil. Thus the ignorance of animals, and the sinful disposition of the devils, are man's composition. Nor can man, without the spirit, be more properly defined, than by saying, "he is half beast, half devil." Which definition, St. James confirms beyond all contradiction. *The wisdom* (saith he) *which descendeth not from above, is earthly, sensual, devilish.* James iii. 15. Man's natural wisdom (or spirit, for wisdom is the property of a spirit, and the property cannot be without the principle) which is from beneath, as standing opposed to God's, which is from above, ver. 17. is animal and devilish. How needful then the spirit, to cure man of these evils?

From the heart, ignorance and wickedness flow with a full tide. And how shall the foul streams of per-

\* Job xi. 12. † 1 Cor. ii. 14. ‡ Jude 19.

personal practice become pure, but by the purifying of the principle. Never will the life be good, while the heart remains evil. But let the fountain be cleansed, and the stream will run clear. This is the work of God, in which his spirit is the agent. He convinces, justifies, sanctifies and assists. All which flow from a covenant relation betwixt God and man, through Christ Jesus. The holy spirit militates against man's ignorance and wickedness, by shewing their evil nature and dangerous tendency, and by exciting him to seek salvation from them. By which conviction, ignorance and love of sin depart, and guilt and fear, grief and shame, take place. Which, properly used, conduce to make men confide in Christ; on the performance of which, the spirit expels guilt, and all its concomitants, and principles the soul with purity, peace, &c. And insomuch as he opposes all that is contrary to himself, the remains of wrong tempers and affections, are exposed and treated by him, as enemies to his residence and rule; and, diligence being used in concurring with his instructions, he soon eradicates all the root of evil, and fills the soul with all the fulness of God.

Thus man, by the mediation of Christ, and the agency of the Holy Ghost, is united to God, and has fellowship with him. In which blessed condition, all the springs of religious duty perform their functions, with ease and delight, to the glory of God, and the good of mankind. And while the soul is exercised in well-doing, it not only preserves its habitual holiness unimpaired; but the influences of the Holy Ghost concur, to instruct, strengthen, comfort and encourage it. The issue of which is, peace with  
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God is maintained and evidenced by the testimony of a good conscience, treasure is laid up above, the prospect of glory continues, and rejoicing in hope of it, is abundant. This, Sir, is the fruit of a change from the wisdom which is animal and devilish, to that which is pure, peaceable, gentle, &c. How excellent ! and, in comparison of which, what is all the world but a trifle !

C. And are these the doctrines you propagate ? They are mystical, enthusiastic, and enough to puzzle people's heads. I think our doctrine of moral duties is better adapted to their capacities, and calculated to do more good.

P. With these we have entertained this part of the world. Jesus Christ the only saviour, justification through faith in him, a new nature by his spirit, and, as a consequence of the whole, a life devoted to God and the good of mankind, are our general doctrines. The circumstances attending, are the knowledge of salvation, the witness of our sonship, an earnest of heaven, and the testimony of a good conscience. Now the correspondence of these with scripture, is indisputable. And they are confirmed by every creed deservedly called christian : And, therefore, may cope with all the unconverted clergy in the country. Indeed, those among you who receive not the christian's system ; and others, who explain its true sense away ; and some, who have the form but not the power of religion ; and many, who have neither the one nor the other, will neither understand nor relish them. And, astonishing as it is, though you live by the Lord's altar, some of you have openly declared, what David's fool did but in his heart,

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viz. that "there is no God."\* Nor is there wanting, who deny the scriptures they read and explain, for the instruction of others. These are like those physicians, who would as soon die, as take the medicines they prescribe to their patients. It is true; the Arian clergy laboured for a creed according to their own conceptions, by seeking a dispensation from subscriptions and oaths, initiatory into, and obligatory upon all, who continue in the church. But failing in the attempt, some, honest to their principles, gave up the church with all her profits. Others, still read creeds contrary to their judgment; for, perhaps, the sake of a good living. But, the Nominal gentlemen, are the most numerous. Now among these (who are neither Atheists, Deists, nor Arians, in profession) is a numerous band, who, it seems, have never considered divine things; preferment is all their aim; which learning, but especially the favour of the rich and great, is the way to. Doctrines, teaching a necessity of Christ's merit and spirit, and their efficacy in converting sinners from evil to good, are unknown to them. So, though they wear the stamp of heaven, and are exceeding plain to all experienced persons; yet those who should be best versed in them, call them mystical and enthusiastie. But this is the fruit of ignorance, unbelief, and a soul destitute of all that is divine. For,

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\* A few years ago, at a certain place, a Methodist was preaching; when the minister of the parish came to oppose him; and in his opposition repeatedly swore by the name of the Lord. For which the preacher reproved him. "O (said he) there is not such a being as God!" To which was replied, If there be no God, why do you swear by his name? He answered, "It is but a word of course!"

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The things of which we treat, are experimental and absolutely necessary. Justification delivers from the guilt of past sin. The new birth is freedom from evil tempers and affections. The first of these concerns the conscience; and, therefore, is comprehended by the weakest capacity: consequently, not mystical to any but those who neither have it, nor know the want of it. The second, viz. the birth of the spirit, being supernatural, and wrought in the soul; enthusiasm is a word thrown out against it, by those whose religion consists in their own performances, not what the Lord does for them. But if this be enthusiasm, what an enthusiast was Paul, when he said, *The love of God is shed abroad in our hearts, by the Holy Ghost which is given to us.\** No man in his sober senses, deserves that name more than he, because there can be no greater instance of what you call enthusiasm. The charge then cannot stand, except he be prest into the service, to support it.

As for the doctrine of moral duties, the ministers of this age deal so largely in, what has it done? Alas! may not they all say, according to their time of standing in the ministry, as one now living said in his pulpit, "I have preached fifty years to this congregation, and do not know one soul turned to God." A dreadful consideration! How many in that parish (a considerable market-town) have died in that time! Now this, I believe, is but a specimen of all the moral preaching, among sinners, in the world. Nor can it be otherwise: For the doctrine of duties belongs only to those whose hearts are renewed by grace, and thereby qualified to perform them. But sinners are not so qualified: Therefore it cannot profit them,

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\* Rom. v. 9.

What the Lord does, independant of that doctrine, to those who sit under it, I say not. But to all who are in their sins, it is delusive. And the state of most parishes, is a full proof of it. For what are most church people but ignorant, giddy, ungodly creatures? Which, whoever will examine their knowledge, and observe their conduct, will find melancholy proof of. Now it is hard to conceive that this would have been the case, had the gospel been faithfully preached to them.—For surely the Lord confirmeth the word of his servants, and maketh it the favour of life unto life, to them that obey it; as well as of death unto death, to them that reject it. But yours is neither. It quickens none, nor condemns any: Because not the word of life, nor the rule of right judgment. It leaves them as it found them. Only with this difference, that the deceived as well as the deceiver, grow worse and worse: Like an old disease, which, the longer it continues, is the more incurable.

C. It cannot be denied that there is much wickedness in the world. But whether the want of the doctrine of grace be one cause of it, is not so certain.

P. What our Lord observes in another case, is applicable to this. *Do men (saith he) gather grapes of thorns, or figs of thistles?* I add, does any doctrine operate contrary to, or produce effects not implied in its nature? No. Hence it is, that the doctrine of duties not dealing in things divine, teaches not to expect them in this life. But the doctrine of grace, speaks of God's *exceeding great and precious promises, whereby we are made partakers of the Divine Nature.\** The promises exhibit this, and the souls of believers, receive it. But you do not teach it, and

and yet only by this can men cease from sin and serve God. What juster conclusion then can be drawn, than that your doctrine, usurping the place of Christ's, keeps the world in ignorance and wickedness. This, indeed, you may be ignorant of, or affect to deny; but I, from long experience, am sensible of, and therefore, affirm. And, moreover, sincerely believe it to be the greatest moral evil; this nation has sustained.



## THE SECOND PART.

**P.** FORASMUCH then as your own words prove, that you are not a Christian, how came you to enter into the ministry? and what excuse can be made for your affirming to the Bishop, that you were "moved by the Holy Ghost to take upon you that office!" and after preaching many years acknowledge you know nothing of it?

**C.** I entered into the ministry, because I was regularly bred to it.

**P.** You mean, Sir, I suppose, in school learning?

**C.** I do. And was not that sufficient; especially as the Bishop approved of, and admitted me to officiate, in that capacity?

**P.** Your being so prepared and initiated, is no proof you were properly qualified to preach.

**C.** What more was necessary?

**P.** A great deal, Sir. Yea, the only thing that could either give you a right to preach, or make your preaching successful.

G. What is that ?

P. Why the very thing you professed to have and be moved by, and which your acknowledgement to me, practice, and preaching, prove you destitute of; I mean, the Holy Ghost.

G. \* I own, that I said, I did not know that of which you speak.

P. Very well, Sir; is not that proof enough you had it not; and, therefore, could not be moved by it.

G. I did as others had done before me, answered the question according to the rule, in that case. Many learned men have so entered the church. And why should I be more scrupulous than they ?

P. I believe you were not singular therein : Others have done so also. But will that justify you ? For, is it a light thing to lie ? And yet Bishop Burnett, who was no enthusiast, tells you, if a person be asked

“ if

\* The gentleman with whom I conversed, frankly owned “ he knew nothing of the New-Birth, nor help “ of the Holy Spirit.” I fear he is but too fair a picture of the majority of those who enter the church. And then it is no wonder she is as she is: for how can men, ignorant and destitute of what is essential to salvation, shew others the way to it ! But preaching is now considered and treated as a secular affair. A little learning added to the natural capacity, qualify a modern minister ! The conversion of the soul to God, as the principle of all christian practice, and the superadded assistance of the Holy Ghost, in the business of preaching, are things which but few seem to form a favourable judgment of. Though, if there be a truth in the world, it is, that there can neither be christianity, nor a gospel qualification for preaching, without them.

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"if he is moved by the Holy Ghost to preach, says, *I trust so*, and yet knows nothing of any such *motion*, he lies to the Holy Ghost, and makes his first approach to the altar with a lie in his mouth." Pray, Sir, what think you of that? But you had your reason for so doing, and that was, you could not be ordained without it. And if so, perhaps you had failed of a convenient maintainance, if not a genteel living.

C. And do you think we preach for money?

P. I believe you can best answer that. But if you will suffer me to suggest my thoughts, I must say, I believe you do.

C. What is your reason for it?

P. Because most of you are men of no religion, and of evil lives; and that though you preach, your chief care is to secure the profits. And, to prove it, let me ask, whether saving souls is any part of your motive for preaching? Alas! Sir, do you care for your own soul? If not, how should you care for others? And does not your practice shew that you do not? You play at cards, and sing merry songs, frequent hunting and horse-courting, balls and plays, and divert yourself with every trifle that comes in your way. Yea, perhaps, cursing and swearing, drunkenness and whoredom, and other abominable things are practised by you. And can you reconcile these with religion? They are incompatible. Did you but fear God, you would as soon burn your flesh for diversion, as do them. And if you loved him, you could not make such senseless returns for his benefits. And what is your care for others? The same as for yourself. You do what your office obliges you to, and look no farther. What end it answers, is no concern of yours. For though he that was a drunkard, swearer, sabbath breaker, whoremonger, liar, &c. is so



still, and that your whole parish remains unreformed; yet you are as unconcerned as if they were all infallibly certain of salvation. But if saving souls were your motive to preach; and that end not answered, it certainly would pain you. You would know what St. Paul meant, by *great heaviness and continual sorrow in his heart*,\* for the Jews. That this is not your motive, may also be inferred from another thing. If you got no pay for preaching, would not that trouble you? I believe it would. And if you would grieve for the one, and not for the other, it is easy to know what makes you a preacher. But, Sir, is a good living enough for murdering souls? How much better employed is he who robs upon the high-way, or kills, in cool blood, for a small reward!

G. What! do you suppose that we murder souls?

P. Sir, a false ministry murders; and yours is that. You do not preach Jesus Christ *as the way, the truth, and the life*. His merit and spirit, with you, are not the cause of dead sinners being quickened and kept alive. Forgiveness, which removes condemnation and gives life, you hold impossible, or blasphemous. Inspiration, which restores the life of God by giving a holy disposition of heart, you call enthusiasm. Now these being the only things by which sinners can be quickened; not to preach them, is, indirectly, to murder here, and destroy them everlastingly hereafter. And this charge is so just, that all evasions will only aggravate the evil. As the Lord lives then, who sent his son, that men *might live through him*;† by withholding that doctrine from them, you bring their blood upon your  
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\* Rom. ix. 2. † 1 John iv. 9.

own head, and may expect to be dealt with as a deceiver of souls. All the curses denounced against such, will, if you continue so to do, fall upon you.

C. Notwithstanding what you say; I hope, doing my duty by preaching, reading prayers, &c. will acquit me in the account of God.

P. But how is your duty done? Is not your labour, as a preacher, the effect of necessity? Something must be done, so something is done. And if your people will come to church, they may; if not, they may stay away: For you never look after them. And thus, from year to year, the wheel goes round. Is that doing your duty? Rather, is it not doing something to entitle you to the profit of your parish?

C. You may call it so if you will; but I do not allow it.

P. It is certainly so. You began with it: And for what else do you continue? If you could get no more money by it, would you preach any more? As for your people, they are irreligious to the last degree. And yet you are satisfied: For you are gay and cheerful; and, what is more convincing, you sit still, and let them do as they will. Now dissatisfied persons, in other cases, do not so; they try all possible means before they can be reconciled to what is disagreeable. But you try none: You neither reprove them personally, nor exhort them to leave sinning: Which argues, that according to your judgment, the end of your ministry is answered; and that is in a *comfortable livelihood*. And if your parish afford not such company, diversions, and conveniences as are agreeable, you will not reside in it. In which case, you see some of them at church, and the rest only by accident, or when they go to the grave. However, they answer  
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some end to you now; but how are they to be answered for another day?

C. You reproach us.

P. If truth reproach you, your case is both blameable and pitiable; if any pity belong to persons in your circumstances. But perhaps yours admit of very little; inasmuch as your ignorance and wickedness terminate not in yourselves, but greatly influence others also. They are epidemical in the most extensive sense, having to do, in general, with whole parishes. But we will bring your preaching and practice to the test. And that your doctrine is not what it ought to be, is certain. It is generally a doctrine of human merit, not of God's Mercy; of works, not of faith: Your leading principle being, that men will be saved for what they do. This stands opposed to Christ's merit. And the condition of being saved, with you, is the work done. Hence it is, that salvation by Christ as the meritorious cause, and through faith as the condition, if ever, only accidentally, enter into your discourses. And this receives all the confirmation it needs, from the effects of it; I mean, as you preach, so your people generally believe. Hence their knowledge in religion, chiefly consists of some indigested notions of good works. But what, in a gospel sense, makes them so, they are very insensible of. Of which I will give you some instances. *Charity (they say) will cover a multitude of sins.* 1 Pet. iv. 8. By which they mean that those who give alms, cover or atone for their sins. Whereas the text only signifies that (*ἀγαπή*) "Love, overlooks the faults or infirmities of others. Again, *He that forgives, shall be forgiven.* In which they make forgiving, the whole cause of being forgiven; though it is but a condition  
of

of it. And then their general notion of setting good works against bad ones, or as their phrase is, doing the best they can, is quite conclusive: Thinking, when that is said, all is said that can be for salvation. Now, Sir, this is the very picture of your preaching. But is this the gospel way of salvation? No. And what is extremely strange, is, that, perhaps, no people in the world have less reason to speak of good works than they. For out of whose mouths flow so many oaths and curses, lies, nonsense, obscene speeches, &c.? Who is it that rant and roar, sing songs and other irreligious things in public and private houses! Of whom are the numbers of drunkards, gluttons, sabbath breakers, whoremongers, thieves, pick-pockets, covetous, proud, passionate, selfwilled people composed? And to what church do they belong, who frequent balls and plays, and by other wicked methods murder time and prostitute themselves to bad purposes? Whence come the numbers of horse-couriers, cock-fighters, card-players, loiterers in the streets, &c.? Why, if a few others mix with them, yet they generally consist of church people. And to whom do sinners belong? If we believe St. John, to the devil: *For he that committeth sin is of the devil.* This is notorious, notwithstanding they sit under your weekly instructions, and pass for good christians. And when they have run their irreligious race, you commit their bodies to the grave *in sure and certain hope of the resurrection to eternal life.*

C. We preach good works as the way to heaven, and if the people will not live in them, we cannot help it.

P. Pray, Sir, what makes a work good?

C. The

C. The goodness of the work done.

P. No, Sir. A man may feed the poor, which is good in itself; but neither please God, nor profit his own soul thereby: "*If I bestow all my goods to feed the poor, and have not (αγαπῶν) love, it profiteth me nothing.*" 1 Cor. xiii. 3. Observe, giving all a man hath, will do nothing, without *that* which sanctifieth the gift to the good of the giver; and that is, the grace of God, producing divine charity. And in the 13th article of your own church, you are told, *that works done before the grace of Christ, and the inspiration of his spirit, are not pleasant to God.* But you call inspiration *enthusiasm*! Now if your church be right in making inspiration the ground of good works: you who deny it, differ from her. But does not Christ also say, *make the tree good, and the fruit will be good?* This is, let men become good, in a gospel sense, by a new nature, and their works will be good also. But not till then. Preaching good works as the way to heaven, you see, before regeneration, is wrong, is like sewing a piece of new cloth to an old garment, which makes the rent worse. And,

Seeing that your *doctrine* is delusive, and the people are deceived by it; I shall now observe your *conduct*, and how far it influences theirs. And if I judge right, you are no enemy to every thing in its season. You object not to cards at christmas, nor a horse-race in summer, nor find fault with a ball or play in a winter evening. And when the season has fledged the fowl, and matur'd the fox and hare, you are not tardy at diversions produced by those creatures. Perhaps volleys of oaths and evil words issue from your mouth; and so much strong drink enters, as to make heavi-

ness



ness in your head. And, I fear, you so set your affections on this world, as to forget the next; which you prove, by lavishly taking of the first, but never of the last, except when you cannot help it. What proficiency you have made in lying, since you profess to be moved by the Holy Ghost to preach, and never yet believed the doctrine of inspiration, is best known to yourself. Nor do you weary your family with long prayers, nor spoil their diversion by expositions of scripture, nor put them out of countenance by asking question about the condition of their souls, nor fatigue yourself, nor spend your time in going about your parish to instruct or reprove, as occasion may require. Yea, when swearers, liars, drunkards, sabbath-breakers, &c. come in your way, you are not so disobliging as to brow-beat them with their sins. But you sometimes entertain the best of the parish with a game at cards, or with feasting and drinking, when the poor are ready to perish for want of bread.

C. I instruct and reprove them at church, which is more convenient.

P. I grant it, Sir. Because you may make one sentence serve for all of one sort; which makes your prospect of success the greater. For if one will not take it, another may. Besides, you are in no danger of being opposed with, *Physician heal thyself*? Whereas, were you to fall upon particulars in a personal way, some might be so irreverent as to retaliate; others would be offended; another plead custom; and more constitution; and perhaps some promise amendment and never perform.

C. I think it best to give as little offence in doing good, as may be.

P. I thing so too, Sir; provided doing good be but rightly gone about. But what think you of a minister who is afraid of doing his duty in the way best calculated for it?

C. But if I do it at Church that is sufficient.

P. And how is it done there? Do you tell them, that if they continue in sin, they must be damned? Alas! Sir, that is a hard word, and best suits the mouth of a methodist. Well; but before your duty is done, you must tell them that, and more of the same kind: For, it is written, *he that believeth not shall be damned.* Mark xvi. 16. But possibly you think that needless, supposing, as your brother told me, that you "preach to a christian congregation." A christian congregation of drunkards, swearers, liars, sabbath-breakers, &c. A wise heathen once called such, "devil christians!" You give them a better, though not so proper a name.

C. I tell them of their sins, and that they must repent.

P. Perhaps so. But do you deal faithfully with them? Rather, when you have said something against sin in general, you are careful to conclude with, "I hope better things of you."

C. Hard doctrine damps people's spirits, and unfits them for business. We must not destroy their bodies by seeking to save their souls.

P. At any rate, Sir, take care of their bodies and business! But if they die in their sins, will they thank you in hell for that? I believe not.

C. But, if I deal roughly with them, they will not continue to hear me.

P. What then? You are clear; so if they perish, their blood will be upon their own heads.

C. But

C. But, my nature will not suffer me to do so.

P. Then your nature is not good. 'Tis a wicked softness, and foolish pity, which makes a man spare his neighbour, when his soul may burn in hell thro' his neglect.

C. I think it better to ingratiate myself into their favour, and gain them by that means.

P. Thus some of your brethren have said before you, and set the example by companying with sinners, that their instructions at church might have the better effect upon them.

C. Did not Paul become all things to all men, that he might gain some?

P. In religious ceremonies and modes of worship, he did. But they were things of an indifferent nature, which might be done or left undone with a good conscience. But did the Apostle ever hunt, play at cards, dance, sing songs, go to balls and plays, &c. where not so much as the shadow of religion is, to win souls? Betwixt the holy genius of his religion and these things, there was an entire antipathy.

C. We must not pretend to be like the Apostles.

P. No, Sir! why not? There is the same grace for us that there was for them. Every person may be as holy as Paul was, because every one may be filled with the holy spirit, which is the root of all practical holiness.

C. But we must not be unlovable and give offence.

P. We ought to be serious, and with a godly sincerity too. As for giving offence, if a discharge of duty does it, it is right. But you are very careful touching that: For, when in your pulpit discourses, you have harangued against sin; to avoid giving of-

fence, you tell them, "there is no harm in innocent diversions." However, you leave them to determine what is innocent, and what is not: For you never tell them how far they may go and be innocent, and where they must end. But they are not much at a loss, inasmuch as they take your sermon for the text, and your practice for the comment. If then you can dance and sing, hunt and go to horse-courses, &c. for diversion, they take it for granted, so may they: For, say they, our Parson is a learned man, and must know what is what. Thus, Sir, your precepts are illustrated by your practice, and both are binding to your people.

*C.* But some of us live a sober life.

*P.* It would be pity indeed if you did not. But is there five hundred in ten thousand in this country who do? I have been in most parts of it, and have found but few. But suppose more or less, that's no proof of being christians. A person may be sober, as it stands opposed to excess, from constitution, necessity, or accident, and not from conscience, or the fear of God. Now a minister may be known by his preaching. (Though that will not hold good in all cases, because a bad man may read good doctrine.) If he is religiously sober, he will preach the work of the spirit, as absolutely necessary to salvation. But how few do? Who preaches that a sinner must be born of him, or never enter heaven? He is a black swan indeed who does so: But they seldom appear. You may know him by his name, for he is called a Methodist; though perhaps he has no connection with those commonly so called. However, preaching the same substance of the same doctrine, he is ranked among them.

*C.* And

C. And do you think that no sort of preaching is right but the methodists?

P. They preach the gospel as explained by the articles and homilies of the church of England. And which, through their labours, has been abundantly successful amongst all orders of men, to their salvation. When, the contrary doctrine, preached many years, had no success; except to make men worse. The doctrine of works (without grace) inculcated upon persons dead in sin, has left them in full possession of their evil nature, to bring forth a plentiful harvest of wickedness. And surely nothing can exceed the ignorance and irreligion of most: All orders, high and low, clergy and laity, where there is no other preaching, few exceptions to be made, being ignorant and wicked to the last degree. Hence it is, that a religious person is now accounted a monster; and he that departs from iniquity, maketh himself a prey. And the clergy being as culpable as others, the old adage is applicable to the present age; "Like priest, like people!"

C. However, if neither our doctrine, nor practice will acquit us; our ordination is such as will bear the strictest scrutiny.

P. I know not that, Sir.

C. But have not the Bishops a *divine* right to ordain? And are not all ordain'd by them, truly called to the ministry?

P. So your church maintains in her 23d article. But though I am a churchman as well as a methodist, I dissent there.

C. Why, are not the Bishops the Apostles successors?



*P.* That they succeed them in order of time and profession, I allow. But whether in spirit, practice, doctrine, and authority, is not so certain. In these, I fear, they differ as the shadow does from the body.

*C.* But are they not in a direct line from the Apostles?

*P.* If they are, it descended through the Romish church for several hundred years; inasmuch as the reformers pretended to no other authority for retaining old, nor for making new Bishops, than was derived from them. But if the Bishop's succeed the Apostles, the succession consists of that of which the first order consisted: For it is enough to make a sensible man smile, to hear of a succession, when the end is no more like the beginning, than if it did not belong to it. The constituting of the Apostles as such, was by the graces and gifts of the Holy Ghost, sanctifying their hearts, and assisting in their ministerial labours: Which being neither accidental nor merely circumstantial things, but the constituent or essential parts of their composition in that respect; those who have neither the one nor the other, succeed but strangely to them.

*C.* But does not Christ promise, to be with them to the end?

*P.* He does. And the promise being to the Apostles, and their successors, through all generations; the query is, who are their successors? Which is not difficult to answer. For, God being unchangeable in himself, and in the service he requires of mankind, his ministers must be always of the same spirit and practice. Now if the Bishops differ from the Apostles in that which constituted them, what right have they to the promise? Their agreeing in name, is no more

a proof of being like them, than the Pope's title of Christ's vicar, is of being Peter's successor. How far those now styled *Επισκοποι* differ from those anciently so called, I pretend not to certainty; but if any judgment may be formed from doctrines and practices, the difference leaves no comparison. And if as great as many circumstances make it probable, I must conclude they have no part in the promise.

But whether the bishops be in the right line from the Apostles or not, in respect of a right to ordain; that does not prove the persons ordained by them, true ministers of Christ. For, though ordination by a Bishop may give you a right to minister in the church of England; yet, without something prior to that, not in the church of Christ. Man's ordination is but secondary. God must first ordain by the graces and gifts of the Holy Ghost. Your own form of ordination supposes it. The Bishop interrogates every candidate with, "Do you trust you are inwardly moved by the Holy Ghost to take upon you this office and ministration?" To which each answers, "I trust so." Now suppose they are not moved thereby? (And surely no man denying inspiration, or ignorant of real religion, or living a wicked life is!) The Bishop's ordination does not supply the want of Christ's; and, consequently, makes no man a minister of Christ. This is evident from the nature of the thing. No act of man can supercede or render unnecessary what is essential to a minister. The graces and gifts of the spirit are so. If then the Bishops ordain men with neither the one nor the other, are they true ministers notwithstanding? Not except the act of ordination make a bad man a good minister, as consecrated bread is said to be transubstantiated

into Christ's body. But as bread is bread as well after as before, so a bad man is bad in both states.

Now this is the case all over England. Men are ordained who have not personal qualifications; in which, I now only include the grace of God; of which, their ignorance in religion, and wicked lives, are a full proof. Nor have they ministerial abilities. They cannot preach. Is there one in five hundred of them could make any thing like a religious and rational discourse? Alas! if they had not their written sermon, (which perhaps is none of their own) would not they be obliged to imitate their brother in Cornwall, who, to shew his dexterity in preaching, mounted the pulpit without his copy. But before he had spoken twenty words, like Pharaoh's dream, it was all gone from him; and was obliged (poor man!) to conclude with confusion of face. How often would this or worse be the case, were these gentlemen obliged to begin without a book? How many of them would end before they began? For could they say any thing? But did the Apostles or their immediate successors, carry their message in their pockets; which some of our modern Apostles forgetting to do, made a conclusion without a beginning? Yea, there are instances of their going to pray with sick persons, but no prayer book being at hand, they could do nothing, and so left them to pray for themselves. Oh shameful ignorance! And yet these are palmed upon the world for ministers of Christ! Seeing then that the Bishops ordain men, who have neither grace nor gifts, I cannot judge them lawfully called and sent into the Lord's vineyard.

C. But you have no ordination.

P. Yea

P. You mean, I suppose, Sir, from man. We grant it. Nor do we think we have less right to preach for that. No man can make a preacher. That is Christ's prerogative only. He does it by the graces and gifts of his spirit. And if he alone qualify for the work; where that qualification is, there is no need of another as a minister of Christ. To minister in particular churches, there must be the approbation of the heads of those churches. But our call is of the peculiar kind, and, perhaps, the most apostolical of any since the Apostles time. With humble confidence we can say, the Lord poured his spirit upon us, to make us christians and ministers. Once our lives were like others. We lived in ignorance and wickedness; we knew neither our disease nor our cure. We sat under the dull sound of a doctrine which did us no good. Good works, which we had not, nor knew the proper cause of, were the only things recommended to bring us to heaven. Jesus Christ as the one only Saviour, justification through faith in his blood, and sanctification by his spirit, were things with which our ears were not entertained. We were asleep in sin, and suspected no danger. But God, by a way we knew not, by means unexpected, at a time we looked not for, and by a ministry (unordained of men) accompanied with his spirit, brought us to our senses, and from our sin. New light broke into our souls, which discovered sin, misery, and danger. Our former works appeared vanity; and our utter helplessness to do any thing pleasant to God, or profitable to ourselves, was manifested. None but Christ could deliver from the bondage we were in. But he was sufficient. Faith in his merit brought pardon and peace and power over





of life with covetous practices. In a word, the dislike of doing nothing to good purpose, is so grown upon you, that whenever you give any proof of caring for your own, or other souls, all must greatly wonder.

But, how can you do that which is contrary to your disposition? Being a stranger to the divine nature, your spirit is corrupt, and unconfined except as wickedness and the things of the world attract it. But these being in a perpetual flux, many of them often forsake as engage you. And the mind, like a restless river, wears itself in the pursuit of others. Thus, for want of affections looking pleasure in things above, your spirit is ever in quest of unsatisfying delights. So having no care for your own soul, you have none for your people. Nor need this be wondered at: For, in that case, that is the rule, viz. That we love our neighbours as ourselves.

Now this is one of the many evils consequent on an unconverted ministry. Having not the mind which was in Christ Jesus, you have no compassion for the souls of men. Charity for their bodies you may have. But that differs from this. That is animal, being a likeness of the affection common to men and other creatures, in respect of their kind. But Christian love is the result of God's likeness wrought in the soul by regeneration; which makes its possessor love like him, having respect to the well-being of the spirits of all men. And where this is not, is false likeness, (there is no medium) where men love like itself; for sinners love one another as such: And so cannot will each other to be saved, that which is the cause of their love. Therefore, if an unconverted minister speak against

sin

sin in the pulpit; (he seldom does it any where else) yet his heart agrees not therewith: Of which he gives practical proof, by freely joining with, and finding pleasure in their ways. Yea reason, as well as the nature of the thing, evidences it: For, would a drunkard have no drunkards but himself? Or a swearer be the only swearer in his parish? Or a card-player have no company? Or a whoremonger none of the same sort? And so with regard to all other sorts of sinners: Like affects like; birds of a feather flock together. Indeed, a covetous minister, (like the usurer, who commended a sermon against usury; and being asked why? answered, he wanted to have nobody of that business but himself,) may choose to be alone, that he may fare the better for it. Hence, let a wicked minister preach ever so much against sin, he cannot be sincere in it, nor wish his word success. An evil this of an enormous size, and followed with dreadful effects to the souls of men. And the same objection lies against his understanding. Being ψυχικός, ἀνθρώπου, an animal man, one who has not the spirit of God, (however knowing in natural things, and learned in languages) *he receiveth not the things of the spirit of God: For they are foolishness unto him; neither can he know them because they are spiritually discerned.* 1 Cor. ii. 14. Spiritual things can only be received by those who have the spirit of God: But wicked men have not that spirit. Their spirit or *wisdom is earthly, sensual, and devilish.* James iii. 15. And a man of no religious experience, cannot instruct others in what himself is ignorant of. Hence it is, that unconverted ministers, if at all, deal only in that way by accident. If a discourse of that kind come in their way, they may read it, but not with understanding.

standing. But forming some notion of moral duties, that is the burthen of their song. So a poor drunken, whoring, gambling parson, will tell his hearers how they must live, and condemn his own practice all the time he does it. Indeed, would it pass, a teacher of this kind, would be most instructive in the ways of wickedness. But then, bad as the people are, they would hardly bear that. However, I have been much surprised to hear them preach against practices, themselves were guilty of. But perhaps it was the effect of necessity: Something must be said against sin, to keep their credit. Well; but as saying and doing are two things; speaking against, and living in sin, will only do for those who look no farther than the present time: For, surely, they who believe there is a heaven, cannot suppose that man a good guide to it, who himself walks in the way to hell. I conclude then, that a bad man is a bad minister; and that none but those who either know not what will, or care not what does become of them, will trust their souls with him.

C. Well, sure you have said enough now.

P. I doubt not. I fear more must be said before you be convinced, that a bad man made a minister, is only an *ape* of the devil, when he transforms himself into an angel of light. You are called a minister of Christ, who never knew him as a saviour, whose doctrine you do not preach, and whose precepts you do not practice. With what propriety? Nor can this be accounted for, but by admitting the doctrine of transformation. That admitted, it is done. *If, says Paul, Satan is transformed into an angel of light, it is no great thing if his ministers also be.* 2 Cor. xi. 14. 15.

Now,

Now, Sir, are you one of those transformed men? Have you put on Christ's livery while you lived in sin, and knew nothing of religion? If you have, what pity that reformation did not begin at home, and that you had not learnt the way to heaven, before you took upon you to guide others in it. But, the Apostle says, *whose end shall be according to their works.* 2 Cor. xi. 15. You have at present a good reward for little labour. But what will the end be? A reward according to your works. Your works of destroying thousands of souls, by false doctrine and a wicked life. Alas! Sir, I fear the end will overbalance the beginning. *Dives*, who, perhaps, had done but himself to answer for, was miserable enough in hell. What then will that man be, who neglects his own soul, and at whose hands the blood of others will be required? A good living will then be remembered with regret. And perhaps, the higher you stand in the church, the greater will be your fall. However, as sure as God is true, if you die unforgiven and unrenewed, you will perish, it being absolutely impossible for a guilty unholy soul to enter the Lord's everlasting kingdom. To which being added, the dreadful circumstance of destroying many others, your condition is so fraught with evil, and so fearful in its consequences, that were you truly sensible of it, it would be matter of wonder, if you sustained the weight of guilt and terrible forbodings of future wrath.

*C.* If what you say be true, it might be so. But I trust our condition is not as you represent it.

*P.* That it is so, is evident. And the practice of your people proves it: For, are they not sinners of one sort or another? And yet perhaps you do not see

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it. You may be as blind to yourself and others, as Paul was, when he *was alive without the law*. Rom. vii. 9. And, I remember, five and twenty years ago, I thought myself and all about me good christians, But when the commandment was applied by the enlightning and quickning spirit of God, which made it powerful and convictive, sin revived and I died; a sentence to everlasting death, in consequence of it, passed upon me.

Things appeared in a new light. In the glass of the law, (my mind being enlightned) I saw all was wrong, my life being wholly sinful. My neighbours (for they were wicked) appeared in the same light. So that instead of being christians, as I had supposed, I found we were all children, servants, and heirs of the devil. I could then subscribe the Apostle's confession: *The whole world lieth in wickedness*, 1 John v. 19. And whoever looks for christians among the generality of church people, will not only be disappointed, but, doubtless, highly disgusted; and conclude with an Heathen on a survey of that sort: "Christians get drunk! Christians swear! Christians tell lies! I will not be a christian." Indeed, if such be christians, who would? But they, if any, are devil christians! And yet, Sir, your congregation generally consists of such! Nor do you suspect the genuineness of their christianity. With you they pass for those of the best sort: For you know none better. Now what ignorance does this argue? Certainly that of the most dangerous kind; inasmuch as he who sees not the difference betwixt these and real christians, is no better a judge of christianity, than a blind man is of colours. How then shall he divide the word of God, and adapt it to the several conditions of men,



that the faint and the sinner may have their proper portion? Not at all. And if not so divided, but promiscuously applied to all, what a farrago does it make the scriptures, and what a jumble the conditions of men. But your method of preaching implies thus much. You have but one sort of people: For, be they cursers, liars, drunkards, whoremongers, or whatever else, you call them christians.

*C.* But have not my congregation, in consequence of being baptized, a right to be so called? If so; there is no impropriety in the address.

*P.* That they have a nominal right, I grant. But have they a religious one? No sinner has. Such, saith Christ, are of their *father the devil*. John viii. 44. Of which St. John, referring to matter of incontestible evidence, gives this proof: *He that committeth sin is of the devil*. 1 John iii. 8. These you call christians. They have the name, but not the nature. A *real* christian is one whose sin is forgiven, is born of the spirit, has power to please God, and qualified for heaven. Now, Sir, if you knew the difference, would not you make it? But as you do not, either you know it not, or withhold the truth. And yet, for want of this distinction, they know not their condition; and so conclude from your common cry of, "we christians," that they belong to Christ and have a right to his kingdom.

Forasmuch then as you want the essential qualifications of a gospel minister; a knowledge, will, and power to do good; you will not be surprised to be told, that you have not entered at the right door; that Christ by the conversion of your soul, and the gifts of his spirit, never admitted you into his church: And, consequently, according to his own words, you  
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are a thief and a robber, a false teacher, an hireling, and one who cares not for the flock, but the fleece. But this is not all. Souls suffer infinite loss through your errors and insufficiency; and, dying in their iniquities, their blood will God require at your hands. The thousands which your ignorance and wickedness have ruined, will rise up in judgment against you. And with what confusion of face will you meet those destroyed souls, who will lay their loss of heaven to your charge? Nor will you be able to withstand their evidence. They will charge you with unfaithfulness, and false doctrine. With unfaithfulness, in not clearly pointing out their danger; and with false doctrine, in not preaching Christ as the one meritorious Saviour; and as made of God unto us "wisdom, righteousness, sanctification, and redemption." Jesus Christ, the judge of all, will second their evidence, and say, I never knew you; ye were not mine by grace, nor did I ever qualify and commission you to preach. Ye ran before ye were sent; ye preached for profit and not to please me; your end was to live, and not lead souls to heaven.

C. And do you think that all preachers must answer for those who suffer thro' them?

P. Certainly so. Does not God say to Ezekiel, (and, therefore to others,) *If thou speak not to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand.* Ezek. xxxiii 8.

C. Well; if it is so, the Lord help us.

P. Pray, what do you mean by that? Must he help you in your sins? It cannot be. But are you willing to repent? If so, there is hope. And truly, to you, it is of infinite moment: For how many souls have

you ruined already, which, added to your other evils, is more than sufficient cause of the deepest repentance. O Sir! if you knew the evil of sin, you would loath yourself as the vilest wretch out of hell; and, above all other things, lament that ever you offered to shew others the way to heaven, one step of which you never yet knew, nor took yourself. The thought of being a blind guide, leading souls into the ditch of damnation, would damp your spirits to a degree not to be conceived; and, if you found no hope of forgiveness, might well make you take Judas's method of relief.

Now if God has not given you up to a reprobate sense; you would do well to consider your manner of life, motive to, and subsequent exercise of ministry. Your life has been profane, or but outwardly precise; and both argue the want of that principle by which alone life can be to good purpose. Whether then you have been a publican or a pharisee, in point of practice, makes small difference, inasmuch as the root of all your doings was wrong. If you openly violated God's righteous law, you carried your master's mark in your forehead; or if more precise, it was but the wolf in sheep's cloathing. So hitherto your life has been spent to bad purpose only.

Now review your motive to the ministry. And what was it but a wordly consideration which induced you to take upon you that office? Money, or honour, or ease, or all, was the whole cause of it. Saving souls, glorifying God, &c. had no place in your designs. Alas, Sir, it was carnal! Had it been a matter wherein the souls of men were not concerned, to be swayed by such motives, would not have signified much. But to enter into an affair, on which their  
salvation

salvation so much depends, for the sake of sublunary good, was to sell souls to the devil for silver. But unhappily for the Church of England, the patrimony is annexed to the priesthood, so that whoever has the one, must have the other also. And, therefore, those who are blind to spiritual things, and know no good but what accrues from the earth, rush into the church for the sake of her temporal profits. Hence it is, that she is ever full of ministers, ignorant of religion, wicked, and worldly. A sore evil!

And what has been your ministry, the doctrines you have taught? Not man's fall thro' the first, nor his redemption by Jesus Christ the second Adam. These lay beyond your line. Nor have things of a more personal and practical nature, been discussed with propriety. Had you described to a murderer, the consequence of his conduct, would not you have pronounced death as his certain doom? Have you been as faithful in declaring to all sinners against God, that damnation is their due? Alas! Your ignorance of the evil of sin, blindness in respect of men's danger, want of zeal, fear of man, shame, and other things, have made you mince and shuffle, and do nothing to purpose in that important business. So that your reproofs, if any thing you have said can be so called, have passed for nothing. Is that, Sir, to warn the wicked? And to speak whether they will hear or whether they will forbear! To these defects, I fear, may be added capital errors: For, have you insisted on the necessity of their being justified from all past sins thro' faith in Christ Jesus? You have crudely and coldly told them something about repentance and amendment, as things on which they might depend for mercy. Jesus Christ, with you, has not been the one meritorious cause of salvation.

A fatal error! For, *there is salvation in none other.* Acts iv. 12. And tho' your people have been notoriously wicked; yet they have now no knowledge of salvation through the remission of sins. Yea, having learnt of you, they laugh or are angry at the mention of mercy made known to the mind. So they are in their sins, and in danger of eternal torments, without any knowledge or concern of yours. The new birth by the spirit of God, you have either wholly omitted, or explained away. Hence it is, that in consequence of the continuance of their evil hearts, their lives remain unreformed and the reverse of God's righteous law.

Forasmuch then as you have been ignorant of true religion; lived a wicked life; entered into the ministry with worldly motives; deceived the people by false doctrine, &c. What will you do? If you continue in ignorance and wickedness, and preach what cannot possibly profit; the judge of all the earth will judge and reward you according to your works. And, were you as great as his Grace of C——y, if Christ were not formed in you, and preached by you, in all his offices, viz. as a Redeemer, Saviour, Prophet, Priest and King, you would be entitled to no other appellations than a child, a servant, and an heir of the devil; a false prophet, and a deceiver of mankind. And though you move in a lower sphere, the same appellations are highly applicable to you as an unchristian and an unqualified preacher.

You may indeed sport and play and preserve the gaiety of your spirit amidst all this evil and danger; or rush into sensual excesses, and render yourself past feeling; or by a care wholly inconsistent with your character



character, live to lay up money; or walk in pride, and lord it over your flock, though they pay you well for deceiving them. In any of these, or many other ways, you may fill up your future days. But what will you do in the end? After spending many or few years in folly, and preaching to no purpose but to confirm your people in sin, you give up the ghost. Good God! The thought is awful and shocking; for what sinner and deceiver can stand before the Lord! Alas! Your sinful soul, with the guilty remembrance of a soul-murdering ministry, will be miserable enough. And your body and soul, may rest in dire expectation of double damnation at the last day. That will be the fruit of assuming a character you had no call to, the effect of a self-qualified and man-made minister.

Therefore, though you now live the life of a gentleman; none who know your case, can envy your happiness. Rather, of all men you are the most miserable, being so nearly concerned in, and contributing so much to, the destruction of many. And if your conscience had not contracted a great degree of blindness, one serious thought of it would be sufficient to awaken your fears, and make you lament all your future days. For though it is possible to be forgiven; yet the remembrance of having already ruined many, would not easily be erased. But you must be left to him who judges righteously, and therefore I will finish this conversation with the following advice.

Before you can be a minister of Christ, you must be a christian. And if you be ashamed to learn religion so late in life, you will remain a deceiver of men. But the well-being of your own and other souls, should

should have weight enough with you, to surmount that difficulty. It is said, "Put ye on the Lord Jesus Christ." Not by profession only; but, as a sinner, by the renewing of your mind. To which purpose, suffer the Lord to awaken your conscience and shew you the worst of your condition. Then, firmly depending on the merits of Christ, contend by earnest prayer for mercy and the holy spirit, that peace of conscience and purity of heart may obtain. And according to your ability of understanding, utterance, and energy of the divine spirit, preach Jesus Christ as a Saviour from all sin, and as qualifying, by a new nature, to serve God in a suitable way. Then will your offerings be acceptable to God, and his word run and be glorified. Sinners will become vile in their own eyes; and Jesus be precious to believers. The fruit of your labour will appear in their reformation, and renewal of heart. To speak for God and the good of mankind, will not then be the burthen, but delight of your soul. And you will have no greater joy than to see men made free by, and walk in the truth. Nor will you account your life any thing, but as it ministers to the good of mankind. And your spiritual children will be dearer to you than all earthly treasures. You will then see a propriety in the Apostle's expression, *For now we live, if ye stand fast in the Lord*. So great will be your love to, and care for, those whom God shall make you instrumental in turning to him, that you will count nothing dear to yourself, so that you may but fulfil the ministry you receive of the Lord Jesus Christ, in testifying the gospel of the Grace of God.

STRICTURES



# S T R I C T U R E S

ON

OMICRON'S NINTH LETTER;

THE SUBJECT OF WHICH IS

ELECTION AND PERSEVERANCE.

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*Who gave himself a Ransom for all. 1 Tim. ii. 6.*

*Wherefore let him that thinketh he standeth take heed  
lest he fall. 1 Cor. x. 12.*

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T H E  
P R E F A C E.

***P**ERHAPS it will be thought presumption in me, to attempt confuting the Calvinists. Be that as it will, I have attempted it by considering the arguments of Omicron. And if what I have written be calculated to shew, that calvinism is contrary to scripture, experience, and reason ; and be to some a preservative from, and to others an antidote against, its evils ; my end in writing will be sufficiently answered.*

*I have no ill-will to any man's person, nor prejudice against his principles, farther than I believe them dishonourable to God, and detrimental to mankind.*

N. M.

WIGAN,  
May 2, 1778.

# STRICTURES

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## OMICRON'S NINTH LETTER.

**A**FTER a few preliminaries, you begin with recommending the following rule: page 61. "A man can receive nothing except it be given him from heaven." Whatever the Baptist intended by this, it is hard to conceive that it has any reference to calvinism, or that it cannot be rightly received but by something from heaven. Opinions, not essential to salvation, and concerning which good men have differed, may certainly be received in their full sense, and to all the advantages of them, without supernatural assistance. For whether they be right or wrong, if not of the essence of religion; salvation, though it may be much influenced by their natural tendency, yet is not determined by them.

Calvinists and Arminians agree concerning what is essentially necessary to salvation: They both acknowledge Christ to be the Saviour.—Justification through faith in him.—Sanctification by the Holy Ghost.—And, the fruit of the whole, in obedience. Their different opinions consist with these; so that both, notwithstanding that difference, if other things do not hinder, may be saved. Where then is the necessity



cessity, or wisdom, of resolving non-essential things into the gift of God, when others who hold the contrary may also be saved? Why should they not rather be considered as matters determinable by the scriptures and a right use of reason? But this kind of colouring is common: For calvinism, with some people, is held so sacred, that nothing less than an heavenly origin, can suffice for it.

Page 62. Your second piece of advice, is, "Not to lay too great stress upon a few detached texts, but seek for that sense which is most agreeable to the general stream of scripture." Had this always been observed, the world had never heard of calvinism. For on what general sense of scripture is it built? The general sense is, *That God is good to all, and his tender mercies are over all his works.* And that it is so in respect of salvation, I shall endeavour to prove by producing a specimen of it. *God (saith Christ) so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—Who would have all men to be saved.—Not willing that any should perish, but that all should come to repentance.* Correspondent to which, something has been done that all might be saved. *Christ gave himself a ransom for all.—He tasted death for every man.—That if one died for all, then were all dead.—He is the propitiation for the sins of the whole world. And the saviour of all men, especially of them that believe.* These declarations evidence, that by the passion of Christ, salvation was procured for all people. The effects of which first obtain in a deliverance from original sin.

The particular evils accruing to Adam's offspring in consequence of his defection from God, were guilt,

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an immoral state of mind, and subjection to temporal death. And that Christ, as a second Adam, saves all from these, is clearly evident. By him *the free gift* \* *came upon all men unto justification of life.* † This answers to the first. As his inlightening *every man that cometh into the world*, does to the second. And, inasmuch as through him *shall all be made alive*, temporal death, the third evil, will be done away from all. Thus from original sin and all its effects, he saves every individual soul. And having died for all in that respect; no doubt he died for all in another; and, therefore, from personal sin, is the saviour of all that believe.

And to restore all men to the the favour of God, and quicken their moral powers, was so necessary to make them free agents in a moral sense, to render them accountable for their conduct, and punishable for their sins; that, without it, none of these things could have been. For would the Lord have some men do that without grace, which others can only do with it? Yet if there be some for whom Christ did not die, and to whom he gives no grace to do his will, and if they be punished for their sins, he rewards them as if they had been qualified to serve him, but would not: A procedure so cruel and contrary to reason, that it is amazing it ever made an article of any man's creed. Hence I infer, that God's love to, Christ's death for, his conferring grace upon, and rewarding all men according to their works, are clear indications that calvinism is not the general sense of scripture.

Page 62. As for "experience" (next recommended as a rule to judge by) I doubt not of its harmonizing with the scripture touching the universality of it. And were there no proof but what arises

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\* John i. 9. † Rom. v. 18.

from all being saved from original sin it would suffice, as it indicates that all men are partakers of grace. For that with which Christ inlightens every man, is not, (as some suppose) the light of reason, but religion; reason being inseparable from, and belongs to man, as fallen. This grace inheres in the substance of the soul, and extends its virtue to every faculty of it; inlightening, quickening, strengthening, &c. And though in early life it seems to be sinned away by most who survive that season; yet as the Lord is long-suffering and abundant in goodness, he repeats his benefits: causing, it is probable, the day of grace, with most, to run parallel with the day of life. Hence, could every person, capable of reflection, be interrogated with, What sense of the evil of sin, of guilt and sorrow for, resolution against, partial or perfect, temporary or continued reformation from it, have you had? Would they not all reply, that they had experienced some degree of these? Nor is this repugnant to, but perfectly consistent with, what is written of past ages: The Gentiles, who from heaven had no external law; had, notwithstanding, that which was equivalent to it. Christ was their light by a law written on their hearts; which while they obeyed, their conscience acquitted them; but when that was neglected, or opposed, they were condemned. Nor was that grace peculiar to the Gentiles of one age, or nation, but common to them all: being upon a par in that particular. Neither can it be doubted that the Jews were in similar circumstances, independent of what was otherwise done for them. They had, or might have had, the internal as well as external circumcision, the law written on their hearts to enable them to comport with that written

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on tables of stone. And forasmuch as the Lord requires all men to serve him, and will judge and reward them according to their works; it is evidently on the consideration of being qualified so to do: which supposes experience of the grace of God. From which nothing favourable to calvinism can be inferred.

Page 63. You say, "compare the tendency of different opinions;" and add, "whatever is from God has a sure tendency to ascribe glory to him, to exclude boasting from the creature, to promote the love and practice of holiness, and increase our dependence on his grace and faithfulness." That whatever is from God tends to his glory, I allow. And that it excludes boasting from the creature as the procuring cause of salvation, I also grant. But whether in all other respects, remains to be proved. Indeed what you mean by boasting, is not here said. But probably you believe, that man can do nothing on which his salvation depends, nor for which he shall receive a reward: and, therefore, can neither praise himself, nor will be praised of God. However, if that be your meaning, it is a mistake; for he can repent, believe, watch, pray, work out his salvation, &c. This is doing something; yea, and something without which, if there be time and opportunity for it, salvation will not be. And though done by divine aid; yet the work is his own in both a natural and a moral sense, being the effect of the united powers of body and mind, and of the grace of God reduced to practice. Which, though it merit nothing, yet none can reasonably expect salvation without it. So it may be gloried in, and boasted of, according to its nature, use, and the approbation of the Lord. St. Paul says, *Our rejoicing is this, the testimony of our*

*conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.* This cause of rejoicing was the testimony of a good conscience; and that was the result of a right conversation. And in his dying declaration, he dwells wholly on similar circumstances: *I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge will give me at that day, and not to me only, but to all them also that love his appearing.* Seeing then that they rejoiced in the fruit of their christian labour, and boasted (so you would call it in an Arminian) of what they had done; it is manifest that that which is from the Lord, does not exclude all boasting from the creature. And,

That I do not miss your meaning in the matter of boasting, is confirmed by page 68, where you say: "Their experience seems to lead them to speak of themselves, of the change that is wrought in them, and the much that depends on their own watchfulness and striving." That a change may be, you allow: For you add, "we assent to whatever they infer from the word of God on the subject of sanctification." Yet though you assent, you seem not to understand the use of it: And therefore say, "When our hopes are most alive, it is less from a view of the imperfect beginnings of grace in our hearts, than from an apprehension of him who is our all in all. His person, his love, his sufferings, his intercession, compassion, fulness, and faithfulness—these are our delightful themes, which leave us little leisure (when in our best frames) to speak of ourselves." Now I will answer for it, that these are not the immediate and direct

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direct cause of an hope of heaven. They are external ; but that is internal, it is *Christ in you, the hope of glory*. All that you say of him, viz. his person, &c. is no part of the soul's qualification for heaven : Consequently no ground of hope in that case. The preparation for glory is holiness wrought in the heart. All besides being extrinsecal to it, serves only to bring it to that holy state ; but that is the only requisite for a reception to glory. Is it an evil boasting then to speak of a change wrought in us, when it is absolutely necessary ? And is it safe to build your hope on that which is not a proper ground of it ?

And "so much depends on their own watchfulness and striving," that the Apostles resolved, and excited others, to *keep their bodies under, to press toward the mark, to give all diligence, &c.* In a word, they taught that so to love God as to keep his commandments, and to do to all others as they would be done to, is what believers should ever be exercised in. And the stress laid upon these argues, that they judged none can abide in Christ, who do not continue in them ; that *he who lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sin.* But *if ye do these things, ye shall never fall—For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ,\** And that these are what the Lord requires, approves, and will reward, is clear from what he will say to all who so do : *Well done good and faithful servant will be the salutation—and enter thou into the joy of thy Lord will define them to eternal life.*

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“And to promote the love and practice of holiness.” This is granted. But whether Calvinism does so, an easy experiment will prove. It teaches, that God, who suffered all men to become sinful by Adam, gives no grace to the greatest part of mankind; and, therefore, of necessity they sin against him. Does that promote the love and practice of holiness? It does the contrary in all that are reprobated. And what does the election of a few do, who attain to “the imperfect beginnings of grace?” Not, I fear, what it ought to do. Love to, and a holy practice, suppose a holy principle. But if one may judge of the principle by your account, it is inadequate: For you speak but of the imperfect beginnings of grace; which, if it produce any inclination and power to love and practise holiness, it must be very imperfectly: Because no effect can rise above its cause. Seeing then that calvinism supposes many are left destitute of grace, and the rest by reason of their imperfection cannot comport with what is required, I may safely conclude, that it is not well calculated to promote the love and practice of holiness.

You next observe, “that it increases our dependence on his grace and faithfulness. By his faithfulness, I suppose you mean, fulfilling his promise. That the Lord’s doctrine does this so far as it is concerned in man’s salvation, I allow. But does it teach that there is no condition in this case? I once heard a calvinist comment on this text: *If we believe not, he abideth faithful.* When he told us, “that whether the elect believe or not; God will fulfil his promise upon them.” But in what respect is the faithfulness of God the object of man’s faith? In all that he has promised. An instance

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stance of which is this: *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.* But does not his faithfulness to forgive, &c. depend on confessing our sins? It does: For if they be not confessed, he will not forgive them. Again, he promiseth *his Holy Spirit to them that ask him.* They who ask aright may depend on his faithfulness to give. But it is said, *ye have not because ye ask not.* So, though he is faithful to give to such as ask; yet he will not give to those who do not ask. It is then as clear as the sun, that the faithfulness of God, is the object of man's faith, only so far as he performs the condition required.—But does not God's word teach men to depend on their faithfulness to his grace? In effect it does, as may be deduced from the preceding instances. If men confess and ask, they may depend on them as giving a *conditional* right to those blessings. But if they neither confess nor ask, they cannot depend on his faithfulness to give them. The increase of grace is also suspended on a right use of former benefits. The faithful increase their talents, are commended by their Lord, and receive a reward for so doing. To such he will say, *well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord.* This is contrasted with a description of the unfaithful servant. He did not use, therefore he did not improve his talent; and, as a consequence, it was taken away, and he was punished as a wicked and slothful servant, by being cast into utter darkness, *where there is weeping and gnashing of teeth.* And,

That the Lord can change his purpose without incurring the imputation of being unfaithful, is manifest from

from his own account. \* *At what time (says he) I shall speak concerning a kingdom, to pluck up; and to pull down, and to destroy it: If that nation against whom I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them. And at what instance I shall speak concerning a kingdom, to build and to plant it: If it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them.* This instance evidences, that he treats men according to their conduct; and that notwithstanding what he threatens or promises, agreeable to one state of life; if that state alter, he will revoke his word, and act agreeable to the alteration; that if a *wicked man* † *turn from his wickedness, (though threatened with destruction) he shall save his soul alive; and if a righteous man turn from his righteousness, (though promised eternal life) in the sin that he commits, in that he shall die.* This is corroborated by the account of a man having much forgiven, but would not forgive his fellow-servant a little; the effect of which was, the debt was recharged. And so saith Christ ‡ *will my heavenly Father do also to you, if ye from your hearts forgive not every one his brother their trespasser.* This is the result of God's unchangeable nature, by which he invariably hates iniquity and loves righteousness: Therefore his faithfulness to bless, turns upon the disposition and deportment of men. In himself he is ever the same; but if they deny him, he will deny them. 2 Tim. ii. 25.

Forasmuch then as calvinism excludes most men from the grace of God, and thereby from all possibility of loving and practising holiness, and tends to make

\* Jer. 18. † Ezek. 18. ‡ Mat. xviii. 35.

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make the rest depend on his faithfulness when they ought to despair of it. And the contrary doctrine teaching that the Lord gives grace to all men, whereby they may love and practise holiness, and excites to a dependence on his faithfulness where they have a right so to do; they have a very different tendency, and sufficiently prove that calvinism is not from God, being neither according to his nature, nor the necessities of men.

Page 64. You then resume your subject. "That the scripture (you say) does speak of it, (viz. election) and that in strong terms; particularly St. Paul. I have met with some sincere people (as I believe) who have told me they could not bear to read his ninth chapter to the Romans, but always passed it over. So that their prejudices against election, prejudiced them against a part of the scripture likewise. But why so? Unless the dreaded doctrine is, maintained too plainly to be evaded." That the scripture speaks of election, is certain. But that it does so in your sense of it, viz. that some are unconditionally elected to salvation, and others unconditionally reprobated to damnation, I cannot allow. And I hope to make it appear, that the ninth of the Romans is not to your purpose. We will begin with the account of Jacob and Esau. ver. 11. *For the children being yet unborn, neither have done any good or evil; that the purpose of God according to election might stand, not of works, but of him that calleth.* By the children, we are first to understand Jacob and Esau. But it is evident, they are not to be considered a part from their posterity. For when Rebekah was bearing them, the Lord said to her, \* *Two na-*  
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*sons are in thy womb, and two manner of people shall be separated from thy bowels: And the one people shall be stronger than the other people, and the elder shall serve the younger.* Hence what was done in choosing and refusing was done to these two nations. Accordingly the Jews inherited the promises made to Jacob, and the Edomites those made to Esau. In the original sense then of these words, Jacob and all the Jews were chosen, and Esau and all the Edomites were reprobated. But

The principal things to be determined are, what the one was chosen to, and the other reprobated from, and the reason of both. And that the election of Jacob and the Jews (as a favour not vouchsafed to Esau and the Edomites) was only to some peculiar external privileges, is clear from the use of the word, in that case. All his posterity were filled the elect or chosen of God. Yet it would surpass the highest degree of credulity to believe they were all saved; being in the general, as wicked as the Gentiles. But if their election had been to salvation, and the non-election of the Gentiles to damnation; the destruction of some of the Jews, and the salvation of some of the Gentiles, would be palpable contradictions to it. And that some of both sorts were saved and lost, no man in his sober senses, I I suppose, will deny. Therefore election, as it respected the Jews, had no reference to particular persons among them, but to that whole people; nor to salvation, but only to external things. Neither did rejection, in the case of the Edomites, concern their spiritual and eternal state, but only present temporal condition. The Jews were chosen to be God's visible church, to inherit the land of Canaan, and to be the progenitors

progenitors of Christ. The Edomites were rejected from these things, and favoured with but a less fruitful land, the mountains of *Sair*. Hence it necessarily follows, that these terms conveyed no ideas of things, securing the salvation of the one, and the damnation of the other. And that both had an equal right to the saving benefits of Christ, he being as well the light of the Gentiles, as the glory of the people of Israel.

And one very probable reason of this choice and rejection was, that it might be known of whom, and at what time, the Messiah would come. This is much countenanced by the accomplishment of that particular: For when that temporary reason of their being divided and differently dealt with, ceased; they become one, and were admitted to equal privileges. That his coming might be conspicuous, the Lord fore told of what tribe and family he should be. Therefore in his descent from Isaac, it was necessary that the thread should be continued from the father to the son, or successor, in one branch of the family. Accordingly of his twin-sons, Jacob was chosen to be of that line; as before, for the same reason, Isaac had been preferred to Ishmael. A similar circumstance contributing to, and illustrative of this subject was, that the tribe of Judah, of whom Christ came, was so prohibited marrying with the other tribes as not to interrupt the succession and darken the evidence of his coming. The things then to which the Jews were chosen, preferable to the Edomites, being only the externals of the Mosaic dispensation, and the rejection of the Edomites consisting in the want of them; and both being to cast light upon the coming of Christ; nothing concerning personal election to eternal

eternal life, nor personal rejection to eternal death, can be inferred from it.

Nor is it, I judge, less than certain, that the Apostle's reason for introducing the instance of Jacob and Esau was to convince the Jews, (who depended much on being the seed of Abraham and Isaac) that springing from those persons conveyed no unalienable right to the favour of God, and so could be no security against being rejected of him; inasmuch as Ishmael the son of Abraham, and Esau the son of Isaac, had been prohibited the privileges of the Jews. Which rejection of a part of Abraham's seed, in that respect, was a type of the rejection of the unbelieving Jews, from the benefits of the gospel. But though that typified this; yet the rejection of Ishmael and Esau and their offspring, were not instances of personal rejection from salvation; but only from non-essential things. However, though the cases were not equal either in the cause or consequence, (the one being but from temporal, and the other from eternal things) he applies it to prove, that it was no new thing for some of Abraham's offspring to be deprived of that which they (the then Jews) supposed to be consequent on belonging to him. This served to shew them, that pedigrees and external privileges, were not sufficient; that God in the distribution of his blessings would not be confined to them. Therefore, if they had no better ground to build their hopes upon, than issuing from Abraham and Isaac, the instances of Ishmael and Esau were against them: Consequently, if they did not renounce their old pretensions, believe in Christ, and embrace the benefits of the gospel, they would be cut off, and the believing Gentiles accepted in their place.

place. And affinity to Abraham being the hinge on which their hopes turned; nothing could be better calculated to convince them of its insufficiency, than producing instances wherein children of the same parents had been rejected.

Ver. 12. *It was said unto her, the elder shall serve the younger.* Esau was the elder; yet in person he never served Jacob. This then is to be understood of their progeny. Accordingly the Edomites were often subdued by the Israelites.

Ver. 13. *As it is written, Jacob have I loved, but Esau have I hated.* This being cited from Malachi, (Chap. i. 2, 3, 4.) has a more than probable appearance of being spoken of their posterity. Yea, the circumstances there recorded, render it impossible to be understood without them. *I have loved you, saith the Lord: Yet ye say, wherein hast thou loved us? Was not Esau Jacob's brother? Saith the Lord: Yet I loved Jacob, and hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.* Esau's mountains and heritage were not laid waste in his days, nor till near 1300 years after. With what propriety then can this be referred to his time and person? Its reference, in that regard, is without reality.

Or if it be granted (for argument's sake) that love and hatred are predicated of the persons of Jacob and Esau, it can be but comparatively, the one signifying a greater, and the other a less degree of love. That *hated* sometimes so signifies, is certain. *If any man, saith Christ, hate not his father and mother, &c. he cannot be my disciple.* But these are to be loved; only less than the Lord. The Lord's love to Jacob then appeared in promoting him to the first born's

bleſſing ; and to Eſau in a leſs portion. Neither of which had any reference to their eternal, but terminated in their temporal eſtate.

But its being reported of their remote poſterity, is palpable. Nebuchadnezzar deſtroyed Jeruſalem and carried the Jews captive, \* and a few years after laid waſte the heritage of Eſau. Yet the Jews returned and their cities were built, but † Eſau's never were. And as one reaſon of the Jews being favoured above the Edomites was for their father's ſake and to bring the prophecy of Chriſt's coming to a good iſſue ; ſo another was the perſonal wickedneſs of the Edomites. This, and their future deſtruction are recorded in ſeveral places, particularly from the 10th to the 17th verſe of Obadiah ; a ſpecimen of which is this : *For thy violence againſt thy brother Jacob ſhame ſhall cover thee, and thou ſhalt be cut off.* But what has this to do with the perſonal election of Jacob to eternal life, or the rejection of Eſau to eternal death ? Nothing at all, and, therefore, is no proof of predeſtination. All that mighty fabric then which ſome have built upon this foundation, is a mere caſtle in the air.

And to ſhew the conſiſtency of favouring Jacob above Eſau, in a temporal ſenſe, with the attributes of God, and juſtify his ways to men, he ſtarts an objection. ver. 14. *What ſhall we ſay then ? Is there unrighteouſneſs with God ? God forbid.* Was it wrong to prefer Jacob to, and exclude Eſau from, the bleſſing of the firſt-born ? In no wiſe ; the Lord had a right to give thoſe temporal bleſſings to whomſoever he would. As but one of them could ſucceed Iſaac in the ſucceſſion which was to extend from one generation

\* Jer. lii. 7. † Ezek. xxxv. 9.



ration to another till the coming of Christ ; therefore in choosing Jacob, Esau was of necessity excluded. But this was no real injury to him ; for he had a sufficient portion : *Behold, (said Isaac) thy dwelling shall be the \* fatness of the earth, and the dew of heaven.* And forasmuch as the whole terminated in external things, the difference was but of a temporary nature, and so had no respect to, nor baleful influence on, their eternal concerns. Surely then it was not unjust in God to proceed after this manner.

And because the Apostle had to do with men who built much upon their merit ; he reminded them that God chose Jacob and rejected Esau before they were born, *neither having done any good or evil.* This was to convince them, that external privileges and performances in the Jews case, and the want of them in the Gentile's, were matters of no moment. That the gospel being a new dispensation, and intended as a centre of union betwixt Jews and Gentiles, paid no regard to old distinctions, had no more to do with merit in the Jew and demerit in the Gentile, than was in the case of Jacob and Esau before they were born. It offered new terms, compatible with, and equally acceptable to both. This was admirably adapted to destroy their prejudices ; who by adhering to the law, supposed it impossible for them to be rejected, and by rejecting the gospel, imagined it equally impossible for the Gentiles to be accepted. This shewed the fallacy of both.

He then proceeds to shew, in another instance, that God in dispensing his blessings, had taken a method contrary to their misconceptions. ver. 15. *I will have mercy on whom I will have mercy, &c.* After

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\* Gen. xxvii. 39,

ter the people had sinned in the matter of the golden calf, the Lord said to Moses (Exod. xxxii. 10.) *Let me alone—that I may consume them.* Upon this Moses reminded him of his promise (ver. 12.) to Abraham, Isaac, and Jacob; intimating that he could not punish them consistent with that; and, therefore, must forgive them. He added, *Yet now if thou wilt forgive their sin: And if not, blot me I pray thee out of thy book.* And the Lord said, *Whosoever hath sinned against me, him will I blot out of my book.* The issue of this petition was, that some of them were not immediately punished. But though he did not punish them then; yet he did not so remit as not to remember their sin: For he said, (ver. 34.) *In the day when I visit, I will visit their sin (of the calf) upon them.* Being gracious and merciful then, refers to those worshippers of the calf who were respited from punishment, in opposition to the 3000 that were slain at his command. ver. 27. These, it is probable, were the most faulty, being the promoters and defenders of that evil affair. And the reason of his making a difference was, that some were more guilty than others. Now the unbelieving Jews, in the Apostle's time, being firmly attached to their old dispensation in opposition to that which the Lord had set up, and placing much dependence on being the offspring of Abraham, reasoned at the same rate; that on account of their parentage and privileges, God could not justly remove his mercies from them, and give them to the Gentiles. So the cases being nearly the same, he cited God's answer to Moses, *I will have mercy on whom I will have mercy.* This was to cure them of that conceit, to shew that though their offending forefathers had the promises made to Abraham, Isaac, and Jacob pleaded

in their behalf, yet the Lord would not indiscriminately forgive them, but punished some, and only respited the rest: Therefore no good could accrue to them from that quarter. Which necessarily issued in this conclusion: That if they did not submit to the terms imposed by the gospel, the Lord would as surely punish them as he had done some of their rebellious predecessors, and shew mercy only to such as submitted to his method of saving mankind; whether they were Jews or Gentiles. Rom. ix. 24. And as sin was the cause of punishment in the first case; and the reason for reminding the Jews of it being to convince them that rejecting the gospel was the ready way to provoke the Lord to abandon them; so that, and not any decree independent of their conduct, was the whole cause of their threatened rejection.

Ver. 16. *So then it is: not of him, that willeth, nor of him that runneth, but of God, that sheweth mercy.* This is deduced from the preceeding things. As if he had said, salvation cannot be according to the will and way of man, when that will and way are contrary to the Lord's. And here the Apostle alludes to the conduct of Abraham, Isaac, Esau, and Moses. Abraham willed that Ishmael, and Isaac that Esau should have the first-born's blessing. And Esau also ran to get the venison, and thereby to obtain it. And Moses willed all the offending Jews to be forgiven. All which being contrary to the will of God, he preferred Isaac and Jacob before Ishmael and Esau to those temporal privileges; and, contrary to the will of Moses, punished some of the worshippers of the calf. Thus, with admirable understanding he insinuated to the Jews, that if neither Abraham, Isaac, nor Moses, had things according to their will, but were

prescribed to by the Lord, it was highly improper for them to oppose the will of God incontestibly evidenced to them by the gospel, and that if they did not submit to be saved by faith, but contrary thereto, would still adhere to the abolished ceremonies, they would certainly be disappointed of their hope, and perish everlastingly.

The will of man then, in the business of religion, is only opposed when contrary to the will, and his running when out of the way, of the Lord. The Jews willed salvation to be by the law, and ran in that way to find it. The will of God was, that it should be by faith, and that they should so seek it. The import then of the Apostle's discourse, is evidently this: Having proved in the preceding verses, that God in his dispensations had not consulted, but rather crossed the will of mistaken men; he argues from that to the opposition made by the Jews to the gospel; that if so great and good men as Abraham, Isaac, and Moses were mistaken, and obliged to renounce their own choice, and submit to his measures; they who called Abraham their father, and boasted of being bred under Moses, acted unbecoming their pedigree and tutorage, in refusing subjection to the revealed will of him their pious ancestors so much revered. So the blessing is not of him that wills contrary to God's will, and runs in ways prohibited by him. *But of God that sheweth mercy*—According to his own will, and in his own way. To all unto whom the gospel is preached, who acknowledge Christ to be the saviour, depend on his merit, and contend for his spirit: For, *whosoever believeth on him shall not be ashamed.* And to all others who act according to the light of their dispensation, and the grace of God conferred upon them:

them : For in every nation he that feareth him, and worketh righteousness, is accepted of him. Acts x. 35.

Now the Apostle having exhibited to the Jews God's method of shewing mercy, which their way of seeking directly opposed, and which rendered a reception of it impossible. To convince them more fully of their unpromising condition, he represented to them the way of his justice, by recounting his conduct toward Pharaoh, ver. 17. 18. *Even for this same purpose have I raised thee up that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.* Raised thee up, or, as the margin is, *made thee to stand* ; that is, kept thee alive when thou mightest have been justly destroyed for thy sins. Now, *made thee to stand*, being the true import of the original; it is evident that what the Lord did in that respect, began only at the commencing of those plagues, (or, as some suppose, after the sixth.) Therefore it implies no decree that Pharaoh should sin, nor that he should be a king; these being prior to that. The signification then is, that Pharaoh being a wicked man, a cruel king, and unwilling to lose so many and so profitable subjects as the Israelites; the Lord, to punish him for his sin, and to make known his greatness to other nations, preserved him for a season to effect his purposes.

And St. Paul being sensible that many of his country men were acting as Pharaoh had done, reminded them of that remarkable instance of God's vindictive displeasure, in the punishment of an opposer of his proceedings, lest by their perpetuated provocations of practical wickedness and palpable oppositions to the gospel, they should draw the dire effects.



effects of his displeasure upon them. That he intended this instance of God's justice to awaken their fears, as he did that of his mercy to rectify their mistaken notions touching the objects and manner of receiving it, is manifest from the whole design. They were sinners, and mistakenly adhered to the ceremonial law (as he himself had done) contrary to God's command. But he being delivered, and willing that they should share in the blessings of the gospel, laboured to convince them of their mistake, to beget in them a favourable judgment of the gospel, and to shew them from past instances, how certain their destruction was, if they persisted in their opposition.

*For he hath mercy on whom he will have mercy.* He hath mercy on such as submit to his will; which Pharaoh did not, and which they were not doing, inasmuch as they still maintained the law of Moses, and with extreme hate opposed the gospel, and persecuted the preachers of it. Rather, as Pharaoh by his wickedness and want of repentance, provoked God to give him up to hardness of heart and exemplary punishment, so it would be done to them, if they did not believe and embrace the benefits of a preached gospel.

*And whom he will he hardeneth.* Those who oppose his proceedings as Pharaoh did; and as the three thousand, who, after worshipping the calf and being confronted by Moses, were not so much ashamed as to retire into their camps, he hardeneth. But hardeneth, in this case, is not to be understood of the efficiency thereof or of making hard. As it signifies to make sinful, or impenitent, God is not the author of it; He never infuseth sin into the heart, nor withholdeth grace from it, while there is any place for repentance. He hardeneth but by way of

consequence, by withholding grace from the incorrigible, and by punishing them for their sins. The Israelites hardened their hearts in the wilderness, and Pharaoh by refusing to let the people go, and the Jews by rejecting the Saviour when they had all necessary evidence of him. By these things they provoked God to give them up to an undiscerning mind. And some of both sorts, Jews and Gentiles, believing and obeying the gospel, he had mercy on them; and the unbelieving and disobedient he punished. *Thus hath he mercy on whom he will, and whom he will he hardeneth.*

Ver. 19. *Thou wilt say then to me, why doth he yet find fault? For who hath resisted his will?* This intimates the Jews justification of themselves, as acting according to the law of their dispensation. As if they had said, we know that God gave us this law, and neither we nor our fathers have had any other: therefore if we do our duty in conforming to it, why doth he find fault? wherein do we resist his will? To this St. Paul answers, ver. 20. 21. *Nay but, O man, who art thou that repliest against God, shall the thing formed say unto him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? Hath not God as much power over, and right to dispose of you, as the potter hath of his clay? As the potter hath a right to subject it to the method of making vessels, so hath the Lord to put his creatures under what dispensation he pleaseth. In this, it is probable, he alludes to Jer. xviii. But no potter designs to mar his work and waste his clay; therefore, if the vessels become dishonourable, the fault is not in the potter, but the clay. Now the power*

power which a potter has over clay, is a prerogative justly claimed by the Lord over mankind. In perfect consistence with which, he required the Jews to believe and obey the gospel. To this they objected, as being already the chosen people of God, and acting in the capacity to which they had been called by the mosaic dispensation. But St. Paul, by comparing their condition to potter's clay, intimated to them, that though they were born under the law of their fathers; yet because the Lord had put an end to that shadowy dispensation by sending his son the substance of it; if they refused subjection to his requirement, they resisted his will, and disclaimed his having as much power over them as a potter has over his clay: therefore, if by commanding them to believe in Christ, their disobedience turned them to vessels of dishonour; themselves, not God, were the authors of that evil.

And this, it is evident, was one of his principal points. He wanted to convince them that the reasons of their dispensation were no more; that the Lord having served himself of them in bringing his son into the world, the form of their religion and policy must give place to a new dispensation, which in its views embraced all mankind, Jews and Gentiles being equal objects of it. Comparing them then to clay, in respect of God's right to change the form of their worship, &c. was highly proper; and subjecting them to the consequence of that change (according to their acquiescence with it) in becoming vessels of honour or dishonour, was well calculated to convince them of the folly of resisting his will (in that regard;) but has no sort of reference to unconditional reprobation.

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22. *What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted for destruction?* 23. *And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.* 24. *Even us, whom he hath called, not of the Jews only, but also of the Gentiles.* What if God was willing to make his wrath and power more conspicuous in the punishment of Pharaoh. This refers to ver. 17, 18. and exhibits the reason why he caused him to stand, after he was fit for destruction. When his punishment was become inevitable, to enhance it in its circumstances for the conviction of others, he bore with his rebellions till a proper season for executing his wrath in the most public manner, offered. This accounts for the divine conduct in that case. Which being the effect of long suffering in him, was a respite to Pharaoh, and, therefore, no act of injustice. And, if agreeable to this procedure, he did not immediately punish the Jews, but permitted them to survive their sin, and reserved them to a future day of retribution, to make his wrath and power more manifest to others; it was no injury, and so no cause of complaint. Having filled up the measure of their sin by crucifying Christ, rejecting the gospel, and persecuting the preachers of it, he resolved to punish them in the most remarkable manner; which, about forty years after, was effected by Titus at the head of the Roman army; who took their city, burnt their temple, slew a great part of them, and carried the rest into captivity. And that this, (as well as the punishment of Pharaoh) was the effect of their own unneccesitated folly, the whole history of the then Jews manifests, and is fully confirmed by their not seeking  
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salvation by faith, and of being broken off for unbelief.\*

Another reason for, and end to be answered by, the long-suffering of God, was the preservation and prosperity of the *vessels of mercy*. These were such as he had *afore perpared for glory: even us* (saith St. Paul) *whom he hath called, not of the Jews only, but also of the Gentiles*. The vessels of mercy were the believers in Christ. Their preparation for glory was the fruit of their faith, what God had wrought in them on their believing. And yet by the continuance of the Jews in Jerusalem and Judea, the gospel had freer course, and the christians greater opportunities of spiritual improvement, than if Jerusalem had been destroyed, and the land thrown into confusion by the destruction of the Jews on their first rejection of the gospel. Therefore, as the Israelites saw the wonders of the Lord in Egypt and the red sea, by the standing of Pharaoh; the vessels of mercy, by the long-suffering of God, saw more of the *riches of his glory*; of his glorious wisdom, love, and power, in the increase of grace, and the progress of the gospel. But as the punishment of Pharaoh and the Jews, was not the effect of being reprobated from eternity, but of their personal offences, in opposition to the will, word, and spirit of God; so neither was the riches of his glory in the vessels of mercy, a fruit of being elected from eternity, but only his continued goodness to those who believed and obeyed the gospel.

Now the Apostle having proved by the instances of Esau, and of the worshippers of the calf, that believing of the stock of Abraham was not sufficient to salvation, that some of his seed had been excluded from  
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\* Rom. xi. 20.



their privileges, and others cut off for their sins; and having reminded them of the fate of Pharaoh, and shewn from the potter's power over the clay, that he had a right to change their way of worship, and admit the Gentiles to a participation of it, and would exclude none but such as would not comply with his proposals, and that they who did not submit, should be dealt with as dishonourable vessels. To confirm his assertions, he quotes the following scriptures: Ver. 25. *As he saith also in Hosea, I will call them my people, which were not my people; and her beloved, which was not beloved.* 26. *And it shall come to pass, that in the place where it was said unto them, ye are not my people; there shall they be called the children of the living God.* 27. *Isaiah also cried concerning Israel, though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.* 28. *For he will finish the work and cut it short in righteousness: because a short work will the Lord make upon the earth.* 29. *And as Isaiah said before, except the Lord of sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrha.* In citing these, he seems to intend a confirmation of what he had taught concerning the conversion of the Gentiles, and to point out, by alluding to former destructions of the Jews, what their future fate would be. And the reason of both he gives in the subsequent verses.

Ver. 30. *What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is by faith: 31. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32. Wherefore? Because they sought it not by faith, but, as it were, by the works of the law. For they stumbled at that stumblingstone! 33. As it is writ-*

*ten, Behold, I lay in Sion a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed.* What shall we say? what conclusion shall we draw from the preceding observations? Why, first, That the Gentiles who before followed not after righteousness by the law, have now obtained it by faith. And, secondly, That Israel who followed after the law of righteousness hath not obtained righteousness. And wherefore is it thus? Because the Gentiles believed Christ to be the saviour of the world, submitted to his method of salvation, and obtained the benefits of it. But the Jews who trusted to the works of the law, and sought it not by faith, by which alone, according to the new dispensation, it could be obtained, came short of it: *For they stumbled at that stumbling stone.* Having heard Christ's doctrine and seen his miracles, they had enough to convince them of his divine mission; but because he suited not their worldly interests, they took offence at him. They supposed he would have come as a mighty prince to free them from the Roman yoke, and subdue all nations to them; for what the prophets had foretold of his spiritual kingdom, they (through their carnal conceptions) interpreted of a temporal one; so because he did not gratify them in these things, he became to them *a stumbling stone and a rock of offence.*

Forasmuch then as the Apostle resolves the sense of the preceding parts of the chapter into this conclusion; if he may be allowed his own interpreter, and to act a consistent part, it is evident he did not intend to teach the doctrine of predestination; his only aim was to shew the Jews their error in building upon a wrong foundation, as neither issuing from Abraham, nor observing the legal ceremonies would suffice; and, that

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being obedient to the law of our nature? If thou hadst given us grace, we might have done better; or if we had not, then should we have been blameable. But we have been helpless hitherto; and if left so all our future days; though we cannot compel thee to shew us any good, we will reproach thee for subjecting us to the consequence of another's sin, and for supporting us in that state to ~~be~~ against thee. If thou hadst no pleasure in our prosperity, why didst thou not slay us in embryo, that we might have neither time nor strength to offend thee? And if thou sendest us to hell for so doing; though we may not be able to quench the flame, yet we will rejoice in our sufferings as being unjust, because unavoidable, and make hell ring with the sounds of thy acts of injustice and cruelty." All this is right on your supposition of all not being called.

But to return. "The former (you say) is impossible, if by nature we are dead in trespasses and sins." To form a right judgment of this, the state of nature must be considered. Adam's original nature, I presume, is out of the question. Not, perhaps, does that state of nature into which he fell, make any part of its meaning; as none continued in that condition, after the new covenant commenced. This is clear from St. Paul's parellel: That *as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men to justification of life.\** These are of equal extent in respect of persons and things. If then by condemnation for Adam's sin, we lost the favour and image of God and a right to immortality; by justification thro' Christ, they are all regain'd. Nor

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wou'd less qualify those for glory who die in their infancy; nor prepare the living for personal obedience; nor render the disobedient condemnable. And, agreeable to this, it is said, that the Gentiles did by *φύσιν* nature the things contained in the law. By that nature which was consequent on being delivered from original sin, they comported, in point of practice, with the Lord's moral commands. And that, I judge, is the natural state of all men. To

Which, perhaps, you will oppose, Eph. ii. 3. *Τίνα φύσιν ὄντες*, by nature the children of wrath. This respects the Jews and Gentiles mention'd in the first part of the chapter. The Gentiles *had walked according to the course of this world, according to the prince of the power of the air; and the Jews had fulfilled the desires of the flesh and of the mind; and were by nature the children of wrath, even as others*, as the Gentiles.—The nature and cause of which wrath is signified by their being *dead in trespasses and sins*. (v. i.) Sin was the cause and death the consequence. Death signifies condemnation; and condemnation and wrath are the same: \* *He that believeth not is condemn'd; and he that believeth not, — the wrath of God abideth on him.* And as trespasses and sins, committed by themselves, were the cause of this wrath; by nature the children of wrath cannot signify that state in which they were born; but the condition into which they had brought themselves by their actual disobedience. Which being contrary to their quickened condition (stiled a state of grace;) is, by way of opposition, called a state of nature. And this, I judge, is all that is to be understood by it.—And inasmuch as man's heart is corrupted by his own evil practice;

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\* John iii. 18. 36.



it is more or less so according to the time and manner of sinning. How much then there may be in his nature, whereby he may "seek the Lord," depends on the degree of his deadness to that which is divine.

You add, "You must acknowledge that he began with you." Began! When? Do you mean at the time from which he dated his conversion? which, perhaps, was at the age of thirty years. Are you sure the Lord never called him before? If not, why is it called the beginning? "And it must be the case universally with all that are called, if the whole race of mankind are by nature enemies to God. Then farther, there must be an election, unless all are called." If election depend on all not being called, its foundation is very infirm. Do you suppose, that children, who die before they commit actual sin, are damned? If you do, you contradict Christ, who says of such is the kingdom of heaven; and, I presume, he made no difference, all being born in the same condition. And, if *he enlighten every man that cometh into the world*; then all are so called. And he affirms that many (which often signifies all) are called, though but few are chosen. The reason of which was (as the context declares,) that some did not obey the call. Nor does the Scripture assign any reason of man's destruction, but his disobedience; which supposes a power to obey, or it is no disobedience, and so no cause of condemnation.

Page 65. "Were not you and I in this road? Were we better than those who continue in it still? What has made us differ from our former selves? *Grace*. What has made us differ from those who are now as we once were? *Grace*. Then this grace, by the very terms, must be distinguishing grace, that is,

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in other words electing grace." If you think grace differences one part of a person's life from the other, and one person from another; then you deny it to the sinful part of his life, and to the whole life of as many as die in sin. Which, if true, an elect person, so called, living forty years in sin, never had grace till that time, and so could neither avoid sinning, nor be blamed for it. And all who die in sin, could never cease from it, and so are damned for doing what they must do. Surely the tender mercies of God to them are cruelty! But seeing that many can only date their conversion from what was done late in life, who yet know they had been often striven with before; therefore it is not grace, but the use of it, which "makes a person differ from his former self, and from others." And were it not so, convinced persons would have no cause to reflect upon themselves for past sins, not having had grace to abstain from them; which yet they always do. Nor would the damned have cause to repent of what they had done, because they could not but do it. So that by thus arguing, you excuse sinners, and throw the blame on the Lord, who will not give them grace to do better. A strange sort of doctrine this!

"And to suppose that God should make this election or choice, only at the time of our calling, is not only unscriptural, but contrary to the dictates of reason, and the ideas we have of the divine perfections, particularly those of omniscience and immutability." What is the ground of your confidence, that before the world began, God chose some to salvation, and left all the rest to sin and be damned? You say "it is unscriptural." Where is it written, that he decreed to save only a certain number, without any respect

spect to their conduct? Yea, could he so decree without determining to make them comport with it, by a necessity of correspondent actions? Either then he compels them to comply with his decrees, or there is no decree before and independent of their doings; inasmuch as decreeing, but not compelling, leaves the matter uncertain; and decreeing and compelling, make them unaccountable for their conduct. So take it which way you will, it either resolves all the actions of the elect into God, or is a decree without a certain consequence.

But what need was there for the Lord to shackle himself, and bind his creatures with decrees, before the world began? Was it not sufficient to give Christ to be a propitiation for the sins of the whole world, to enlighten, enliven, raise up at the last day, judge, and determine every man's final state, according to the use or abuse of his blessings? And if there be any meaning in the scripture which can be depended on, this was the only decree that then passed, relative to man's eternal state. And this, I judge, is confirmed by salvation and damnation being according to faith and unbelief; which are personal acts. Faith, including the obedience which belongs to it, is that by which men are conditionally saved; and unbelief, and the disobedience consequent upon it, conditionally destroys. Hence it is said, \* *He that believeth, shall be saved; but he that believeth not, shall be damn'd.* Now to enervate the strength, or explain away the sense of this part of scripture, is dangerous in the highest degree. And yet that decree which does not suspend salvation on the one, and damnation on the other, does so: it robs them of all their meaning,

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and makes them but empty names. This admitted, with what propriety can it be said, *Thy faith hath saved thee*; and *because of unbelief they could not enter in*? Forasmuch then as faith and its fruits, and unbelief and its fruits, are criterions of mens conditions; and that for the one they are treated as the friends, and for the other as the foes of God; how is it unscriptural to believe he makes that choice only at the time of our calling? And

If not unscriptural, then not "contrary to the dictates of reason and the ideas we have of the perfections of the Deity." The dictates of reason teach, that if the Lord appointed some men to heaven, and others to hell, without any respect to their works; and yet tells them, if they believe and obey, they shall be saved; and if they disbelieve and disobey, they shall be damned; and will reward them according to what they do, though it is impossible for them but to do as they do: I say, reason rather teaches that this procedure is wrong, one part of it being decreed, and the other conditional; and, therefore, implies a contradiction. Nor is it possible to reconcile it with the Scripture, which assigns no reason, as the primary cause, of any man's damnation but his own sin: It is compatible only with the calvinistic notion of God's secret will contradicting his revealed: and that greatly increases the evil. Whoever then would not make the Lord contradict himself, must conclude that no decree of unconditional election to salvation, nor of reprobation to damnation, was before the world began.

And as touching the "omniscience" of God; it affords, I believe, no friendly aid to election. As it refers to men, it must first respect their persons;  
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For if he did not know them, he could not decree concerning them. And if he knew their persons, prior to his decree, why not their performances also? The one was as possible as the other. For though the agent must be before the action, yet the agent could not be known to continue in being without action. So there is no need, as some Calvinists do, to make God's decree the ground of his knowledge of their conduct. And that his understanding is infinite, is evident from the accomplishment of facts foretold. That mind then (to allow that ground for argument's sake; though it is worse than a shame to impute half of what is done unto him) which could plan all the particulars of the world, and retain distinct ideas of them, could as easily discern things unordained. For that which is of consideration is, not how he knows, but knowing itself; it being alike easy to know things existing, whether decreed or casual.

And that he prevented all voluntary actions in men by decreeing their conduct and its consequence, is very improbable; as it would justly charge him with being the author of all the evils in the world; which is an absurdity, not to say blasphemy, sufficient for renouncing it with the utmost abhorrence. And forasmuch as decreeing all that comes to pass would not consist with God's holiness, nor punishing for forced offences with his justice, nor blaming men for so offending with his mercy, nor leave any place for the exercise of ~~their~~ <sup>his</sup> goodness, &c. it is certain that the objects of omniscience were men as free agents, and their actions as unnecessitated. Therefore he might determine to act agreeable to what he foresaw of the use or abuse of his grace. An evidence of  
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which is, that only such a procedure could be a proper ground for judging the world in righteousness, and rewarding every one according to his works. But marking out some for life, and others for death, without respect to their voluntary actions, destroys that ground, and fathers all the follies of men upon God, and charges him with being the cause of the destruction of all the destroyed. A dreadful change! His omniscience then agrees with no other notion of election to eternal life, but that which is at the time of our calling.

Nor does "immutability" militate against election not being before our calling. Immutability in principle, is God's being of one mind. In practice, his acting accordingly. But I suppose you mean, that having decreed to save some, and destroy all the rest, it must be so; nothing done by them shall divert him from his purpose, but the elect shall remain the objects of his love, and the reprobated of his hatred. Now this supposes, that the chosen are either compelled to obey, or if they sin and swerve ever so much from the right way, yet they shall be saved. And, that the non-elect either never had grace, or were not designed to be saved by it. This is the immutability you contend for. Against which, I shall oppose what I judge is the right one.

God's unchangeableness flows from the oneness of his nature. And that being holy, is reason enough for proceeding according to the rule of right. Moreover, if it be wrong in man to justify the wicked, and condemn the righteous, it is so in him. Then when a righteous man turns from his righteousness, and commits iniquity; if he does not condemn him, he contradicts the prescribed rule of right. (But will  
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he be immutable at the expence of that! It cannot be that he should oppose his precepts, by his practice. It would be acting the most senseless as well as insincere part. He would neither be a law to himself, nor to others; contradiction and inconsistency would mark his whole conduct. Farther, if God adhere to a decree, supposed to commence before the creation; then, when the practice of the elect was such as he is said to be angry with, he loved them with the same kind and degree of love as when they became holy; for immutable love admits of no change. But as all the elect before their conversion, and many of them afterwards, bear all the marks of objects of his anger; to say he is not angry with them, contradicts the Scriptures; and to allow that he is, militates against immutability; therefore immutable love, as it concerns mutable creatures, is a contradiction to the nature and government of God, it being inconsistent with both to love any creature (with delight) farther than its nature agrees with his, and its practice with his precepts; consequently as neither of these are before our calling, his love cannot be the same in both cases.

Forasmuch then as the Scripture suspends salvation (to all capable of believing) upon man's faith, and attributes damnation to unbelief, and that reason is the Lord's rule in saving and destroying, and it is only consistent with omniscience to treat men according to their foreseen conduct, and that the Lord is immutable in loving righteousness and hating iniquity; I conclude that unconditional salvation and damnation are not of God.

Ibid. "They who believe there is any power in man by nature, whereby he may turn to God, may contend

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contend for a conditional election upon the foresight of faith and obedience." Now a man may safely contend for a conditional election without supposing that. For nothing is more certain than that Christ has redeemed all men from original sin; and, thereby capacitated them to serve God. This is granted by some rigid calvinists touching all who die before actual sin. And were it denied, it would suppose them to perish for what they had acted no part in: which would be horrible indeed! And if the dying be so favoured, why should some of the living be left destitute of grace? Does the Lord want men to sin and suffer, that he keeps them without grace! Yea, would it not be unreasonable to decree their fall, or being fallen, to afford them no assistance, but consign them to hell, when it was neither their fault that they fell, nor that they afterwards offended? I add, you must either suppose all men capable of acting as moral agents, (which can only be by grace) or incapable of being judged. But he will judge and reward every one according to his works; which supposes that they who sin and suffer had a power to do well, but would not; and that others might have done ill, but would not. Seeing then that God vouchsafes to all a gracious day, by restoring through the second Adam, what was lost by the first; and that where actual sin abounds, superadded grace, for a season, much more abounds; why should he not choose men to salvation on a foresight of their faith through, and obedience to, that grace? So a conditional election may be contended for; though the condition is not performed by nature, but by grace.

Page 65. "As to final perseverance (you say) whatever judgment we form of it in a doctrinal view, unless we ourselves *do so persevere*, our profession of

religion will be utterly vain, for only "they that endure to the end shall be saved." Does not this contradict itself, and make final perseverance conditional? The doctrine is that men *must* persevere. But here you make it depend on *actual* perseverance. The doctrine then being without condition, and man's doing conditional; (for if not moved like a machine, he may either persevere, or not) the one must be contrary to the other. However, though you here desert the doctrine, you soon fly to it again: for you add, "It should seem, that whoever believes this, [viz. that practical perseverance to the end is necessary] and is duly apprised of his own weakness, &c. will at least be desirous to have (if possible) some security that his labour and expectation shall not be in vain." "To be at an uncertainty in a point of so great importance, to have nothing to trust to for our continuance in well-doing, but our own feeble efforts, partial diligence and short-sighted care, must surely be distressing." In your first account, you wanted to secure the doctrine by the practice; now the practice by the doctrine. "To have nothing to trust to for our continuance in well-doing, but our own feeble efforts, &c." And what else does this case admit of? Nothing, except force; which is inconsistent with free agency. Is not well doing the free act of a moral agent, and perseverance a continued act? The spring of which, is man's renewed nature moved by hopes and fears. His understanding discerns the evil of sin and hell, the goodness of holiness and heaven, His will refuses the evil and chooses the good. And fears and hopes prompt him to act accordingly. Thus well-doing begins. And while the same principle and inducements remain (and they may remain) he may, without any other security, continue to do well:

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well: the same cause producing the same effect. Other security than this, a believer cannot have, but by a compulsion not consisting with being accountable for his conduct. But I suppose you mean, that when they grow weary with well-doing, and turn to folly, God's favour must remain unforfeited; or to secure practical perseverance, he must force them to obey. But this is a figment of your own fancy, no where to be found in the Scriptures, and contrary to the nature of free agents, and the hope of a reward for well-doing, which God has promised to them that love him.

Seeing then that you contend for a forced perseverance; how does it differ from the doctrine? Not at all. Why then did you give up the doctrine by saying, "unless we do so persevere?" If the doctrine be true, they must persevere. And that resolves it into force, or fatalism; God compels, or man is moved by matter, to all he does. To make any thing then depend on man's doing, is militating against your own doctrine. And after having done this, to labour to secure well-doing by some other cause, is a strange paradoxical way of dealing.

However, I will venture to affirm, that no irresistible power is employed to preserve them in well-doing. Rather, it is written, *If ye live after the flesh, ye shall die; and he that soweth to his flesh shall of the flesh reap corruption.* Living after the flesh, is living in sin: which fully confutes your supposed security in well-doing. Besides, all the sins committed by David, Solomon, and others who were once believers, are against you; God did not use that force your doctrine supposes. And the way being in order to the



end; not abiding in the one, must make them fail of the other.

Page 66. You say, "The want of this security must be distressing, if we rightly consider how unable we are of ourselves to withstand the forces of the world, the flesh and the devil, which are combined against our peace." St. Paul says, *I can do all things through Christ strengthening me.* Doing all things is a personal act. Christ strengthening is that by which it is done. He strengthens by infusing habits of holiness into the heart, which become the principle of moral action. And as hereby the freedom of the will is preserved, the action is wholly man's own. But in some parts of your book (of which perhaps afterwards) your words imply, that God moves man by forcible impulses, without changing his nature; and when that force ceases, he is left to his own evil disposition. On the contrary, a believer is really changed by the renewing of the Holy Ghost, and is strong in, though not of himself. His strength consists in right tempers and affections inhering in the substance of his soul. And by this inward principle, with such other helps as he may have, he can both do and suffer the will of God. Hence, finding the grace of God sufficient, his faith is firm and his heart is glad. He knows the Lord will not forsake him while he is obedient; and he cannot hope for his help in disobedience. So he has nothing to fear, nor wants any security but the promise of God to the faithful, nor any satisfaction but what the salvation and service of the Lord afford.

But you say, "It may well seem strange, that they who see their need of it, and cannot be comfortable without it, should yet be afraid or unwilling to

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receive it" How others may see the need of, and be uncomfortable without it, I know not. But I neither see the want of, nor am uncomfortable without it. Perseverance in well-doing, (the only scriptural perseverance) being a personal unneccessitated act; if done one day, it may all a man's days. And that it may is clear from its being commanded: The Lord not requiring impossibilities. He saith, *Walk before me and be thou perfect. Let him that saith he abideth in him, walk as Christ also walked. Herein do I exercise myself to have always a conscience void of offence toward God and toward man.* These indicate that believers can please God and preserve themselves in his love; and the promise of eternal life being to all such, how does "their need of it" appear?

You add, "they cannot be comfortable without it." If by being comfortable, you mean they cannot have peace and joy and a lively hope of heaven, you mistake. All believers have: The peace of God may rule in their hearts, they may rejoice evermore, and abound in hope through the power of the Holy Ghost. And why is the Holy Ghost called the comforter? Not because he teaches that doctrine, but works those graces and gifts in men which make them comfortable. He makes holy, and thereby happy; purges consciences from guilt and tempers from turbulence, which quiet and console the soul. And if this had no reference to eternity, it would make its possessor happy. But uniting man to God, and producing an hope of heaven, it comforts more abundantly. The testimony of a good conscience too, is a source of satisfaction. They who walk in all well pleasing to God, may say with St. Paul, *our rejoicing is this, the testimony of our conscience.* Seeing then

that comfort flows from christianity; you have as much right to say, a man cannot be a christian without it: Christianity and comfort being inseparable. And when you contend for it as comfortable, is it not by way of substitute? Do not you put it in the place of christianity? That some who hold it, have the comforts of religion, independent of it, I believe. But with many, I fear it is the spring whence most of their comforts flow. For had they peace flowing from a sense of pardon, purity implying all godlike tempers and affections, union and communion with God by being one spirit and walking with him, the testimony of a good conscience resulting from a discharge of duty, and, as a fruit of the whole, an hope full of immortality, they would not want comfort from any other cause. But

Suppose they have not these, or have them but in part; then so far as they are wanting, (whatever they have beside) they are uncomfortable. And admitting they have a strong persuasion of being elected; and assurance your doctrine allows not till having persevered to the end, how often must they doubt of their election, without which what is perseverance? And if that be the cause of their comfort, it is uncertain: For as often as they doubt, they are distressed. Besides, where that persuasion is the principal, or whole cause of comfort; consisting more in judgement than affection, it is cold and incapable of affording real comfort. Nothing can do that but holiness producing an hope of heaven. And all comfort, separate from these, is delusive. Seeing then that an Arminian may be holy and happy and have a well-grounded hope of heaven, he can be comfortable without believing that doctrine. And as a Calvinist

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may want a qualification for heaven, and thereby the true cause of comfort ; his belief of final perseverance, will only make him secure in bad circumstances, and leave him an easier prey to satan.

Page 67. " Their perseverance in grace, (you say) besides being asserted in many express promises, may be proved with the fullest evidence from the unchangeableness of God, the intercession of Christ, the union which subsists between him and his people, and from the principle of spiritual life he has implanted in their hearts, which in its own nature is connected with everlasting life, for grace is the seed of glory." That God is unchangeable in his essence and attributes, is certain. But that he is so in his way with mankind, (which is what you mean) remains to be proved. It is granted, that he unchangeably loveth the righteous, and abhorreth the wicked. With him, in this respect, there is no shadow of turning. Nor can he do otherwise without contradicting his nature and law, which is impossible. If then a wicked man whom God abhors, turn from his wickedness, he loveth him; and if a righteous man whom he loves, become sinful, he abhorreth him. Thus is he unchangeable in himself, but changeable in regard of his changeable creatures: Which affords no proof of what it is produced for.

Nor does " the intercession of Christ" indicate that all believers will persevere. Indeed his intercession, like his passion, is perfect in itself. But both are extrinsecal to the soul. His passion procured blessings, and his prayer is that they may be received. Yet neither the one nor the other put man in possession of them. They are only in order thereto. That by which they become effectual, is faith on  
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man's part, and the Holy Ghost on the Lord's. And though after the soul becomes dead by disobedience, grace is given prior to faith; yet profiting afterwards by Christ's prayer, depends on faithfulness to that grace: For he that is unfaithful to the first measure, cannot have a scriptural confidence for more. A confirmation of which is, that though he prays that believers may be preserved from evil; yet that they are not, is too palpable to bear a dispute; many of them having fallen into foul offences: Therefore his prayer is not so prevalent as to preserve them. And if it fail in one thing, it may in another. So this affords no proof of final perseverance.

You add, "The union which subsists between him and his people." This is a moral connection. But that it is not indissoluble, is clear from its being mutable. A time was when it was not; while the soul was unrenewed, it was not joined to Christ. It is also gradual in its commencing; small in the beginning, and ending in complete conformity to him. Now what is not immutable in its nature, may decay. The causes contributing thereto, are the workings of contrary things, and the omission of means calculated for its continuance. The first is evinced by this self-evident axiom, *If ye live after the flesh, ye shall die.* And the second results from the nature of the thing, it being impossible for that which is not naturally permanent to continue so, but by means tending thereto. Except then every believer is free from inward evil, is under no influence of the body, the world and the devil, nor can intermit his duty, his union with Christ is not such as cannot be dissolved. But it is certain many have nature as well as grace, and all in the militant state are exposed to the assaults of outward



ward enemies. Nor does any thing so compel them to act as that they cannot omit their duty: Facts proving the contrary. Seeing then that the ground of this union is of a changeable nature, infallible final perseverance cannot be inferred from it.

Your next proof is, "The principle of spiritual life implanted in their hearts." This is the root of union. It unites the soul to Christ, and produceth communion with him. Communion on man's part is a free-flowing out of the soul in prayer, praise, love, delight in God, &c. And on the Lord's part communicating his blessings agreeable to its condition. But both these are interrupted by sin; it prevents proportionably as it prevails, the heart from going after and delighting in God; and causes, in the same proportion, the Lord to withhold his blessing: It separates between. And union and communion influencing each other; as communion decreases, union also ceases. And union being by the principle of grace; a decay in the union indicates the same in the principle: For if the principle remained permanent, union would also. That they depend on each other, and are proportionable, is as certain as that light and heat are the properties of fire, and produce effects according to their degree. As the measure of fire is, so is the degree of its properties and effects. In like manner, the decrease of the effects is equal to that of its properties, and that is proportioned to the decrease of the fire. By a principle of grace, the properties of which are light and heat, the soul communes with God, according to their measure. And it is as impossible for these properties not to produce proportionable fruits in fellowship with God and conformity

ty to his commands, as for the properties of fire not to have effects agreeable to their nature and degree. If then the effects of grace fail, (and that you elsewhere allow) it is because the principle fails: They rise and fall together. Then they who are become dead by living after the flesh, have lost that principle, and all that depended on it. It is certainly so, notwithstanding that "grace is the seed of glory." For grace, as an holy quality, is not immortal, but only as it inheres in an immortal spirit; and even then, in itself, is changeable. So here is no proof of final perseverance.

And to give a sanction to what you say, you refer to several texts; of which in order. Luke xiv. 28—30. *For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it—Saying this man began to build, and was not able to finish.* This proves the contrary of your intention: It describes a man beginning to build, but for want of calculating the cost and providing accordingly, after laying the foundation he is not able to finish. So some begin in the spirit, but not considering what difficulties are in the way, and what it is to endure to the end, grow weary with well-doing, and end in the flesh. Can you draw "strong and invincible arguments" from this, for final perseverance?

Phil. i. 6. *Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.* This affords only presumptive proof. And that presumption is built upon their past practice. Even (says he) as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the confirmation

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*of the gospel, ye all are partakers of my grace.* It was given them not only to believe on Christ, but also to suffer for his sake. Which, it seems, they had well endured. Hence he believed they would endure; and that the Lord would carry on his work in them. *Even as it is meet for me to think this of you all.* Why? Not because God had decreed to compel them to persevere. But because *he had them in his heart*, had great affection for, and confidence in them that they would endure to the end. Nor is this to be wondered at; for who that has proved the fidelity of a friend, will not confide in him for the future? The Apostle's faith then being founded upon their past faithfulness, argues nothing in favour of unconditional perseverance.

Heb. vii. 25. *Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.* That Christ is able to save unto the uttermost, is not disputed. But does it therefore follow, that all believers, will persevere? Does not that turn upon their *coming to God by him*? Except them it is impossible for them not to come to God by him, you can infer no certain consequence from this. But facts prove the contrary.

Rom. viii. 34—39. *Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.* That Christ died for our sins, and rose again for our justification, and at the right hand of God maketh intercession, is certain. And that in consequence thereof, believers who walk not after the flesh, but after the spirit, are  
free

free from condemnation, is also true. But what is that to the purpose of final perseverance, when the Apostle says, *If ye live after the flesh, ye shall die.* Which certainly was possible, or he dealt in senseless suppositions. Nor does the thirty-ninth verse indicate what sin can do. It only says what external things cannot do. And who supposes that any thing but sin can separate a soul from the love of God in Christ Jesus. Unless then a believer cannot sin, these are nothing to the purpose. But it is certain he can; and it is equally certain, that the wages of sin is death.

John xiv. 19. *Because I live, ye shall live also.* Just before, he said to his disciples, *yet a little while and the world seeth me no more; but ye see me, &c.* After his death to his ascension, the world saw him no more. But his disciples saw him; for he often appeared to them. It is probable on hearing that he would go away, they were afraid of being slain for his sake. But he comforts them with this, that he should still live, and so would preserve them. *I will not, saith he, leave you comfortless, but will come unto you.* Now as I see no reason for interpreting this of any life but that which belongs to the body; it has no reference to your doctrine, and so is not to your purpose.

John xv. 1, 2. *I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth out, that it may bring forth more fruit.* This is impertinent, and proves the contrary of your design. 1. They are in Christ. 2. They do not bring forth practical fruit. 3. They are taken away and cast into hell, as withered branches are into  
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the fire. This is rather a proof of apostacy than perseverance. And every branch that beareth fruit, he purgeth to make it more fruitful. So bearing fruit, which is a voluntary thing, is the condition of more grace and greater fruitfulness; but affords no proof of a necessitated perseverance.

John iv. 14. *Whoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.* The doctrine you would confirm by this text, I judge, receives no countenance from it. The meaning of these circumstances, *shall never thirst*, and *springing up into everlasting life*, may be learnt from the nature of the subject. Our Lord asked water of a woman, and told her if she had known the gift of God she would have asked of him, and he would have given her living water. By water, in the first sense, is meant that which respects the body; and by it, in the second, that which regards the mind. The first is temporary, and the other is eternal. Water quenches bodily thirst but for a time, being soon carried off, and thirst returns. But as grace takes hold of, and may continue in the soul's immortal substance, it quenches accordingly. Blessings received and *retained*, will never be thirsted for again; inasmuch as none thirst for that which they have, but for that which they have not. Hence while these remain, they will not only not be thirsted for, but will spring up into everlasting life, grace will issue in glory. But the continuance of them depends on a right conduct: *If (saith Christ) ye keep my commandments, ye shall abide in my love; but if not kept, his love will not continue, nor any thing de-*



pending on it. This then, rightly understood, affords no proof of final perseverance.

Page 68. You then say, "As the doctrines of election and perseverance are comfortable, so they cut off all pretence of boasting and self-dependence when they are truly received in the heart, and therefore tend to exalt the Saviour of course." The comfort derived from these doctrines, I envy none the happiness of. But how do they tend to exalt the Saviour? "The more (you say) we are convinced of our utter depravity and inability from first to last, the more excellent will Jesus appear." This is amazing! So we are to be utterly depraved and helpless from the beginning of our conversion to the end. But what is conversion? I have hitherto believed it to be a change from a sinful to a holy state. But your account makes it amount to nothing; for where there is utter depravity, there is no holiness.

You go on. "The whole may give the physician a good word, but the sick alone know how to prize him." So they may if cured by him; but if they remain sick, they have but small cause to speak in his praise: for is he to be prized as a skillful physician, who does not work a cure, but leaves his patients sick from first to last? He is certainly the best physician who makes the most cures. And would not you suspect the skill, or honesty of a physician, who did not cure in curable cases? What a reflection is this on Christ as a Saviour, to say he suffers poor sinners to remain utterly depraved and helpless! It is making him the minister of sin, but not a saviour from it; though he came to *save his people from their sins*, and his blood *cleanseth from all sin*, and is *faithful and just to forgive us our sins, and to cleanse us*  
from

*from all unrighteousness.* Your doctrine of utter depravity and inability from first to last, is really a master-piece of its kind, being subversive of christianity, leaving souls wholly in sin, and fit for hell.

“ And here (you say) I cannot but remark a difference betwixt those who have *nothing* but free grace to trust to, and those who ascribe a *little* at least to some good disposition and ability in man.” Good disposition opposes utter depravity, and ability inability. And did you never read of being *pure in heart*, and *strengthened with might by his spirit in the inner man*? And what end does free grace answer, if it does not produce these? Let it be ever so free, and ever so much confided in; yet if sin be not taken away, the sinner must suffer for ever.

However, to save yourself from the charge of antinomianism, you say, “ we assent to whatever they inforce from the word of God on the subject of sanctification.” But how can you assent to it, when in effect you speak against it, and of being utterly depraved from first to last? Is not your assent then to save you from popular odium, and to make your nostrums go off with a better grace? “ But we could wish they would join more with us in exalting the Redeemer’s name.” And is not his name more exalted by saying he saves from all sin, than by in effect saying he saves from none? Whether do you think is more to his credit as a Saviour? “ We likewise would be thankful if we could perceive a change wrought in us by grace.” If we could! Is that matter yet uncertain? You add, “ The imperfect beginnings of grace.” A beginning is small, but an imperfect beginning, if it is any thing, is smaller. Alas! Sir, is the existence of your experience uncertain, or at most

but imperfectly begun? And if you would be thankful, why do you reflect on those who find that change? "But when our hopes are most alive, it is less from a view of the imperfect beginnings of grace in our hearts, than from an apprehension of him who is our all in all." And how is Christ our all? Elsewhere you say, "he is our wisdom, righteousness, sanctification and redemption?" But is he so in us or out of us, really or imputedly? If out of us only; sin remains. If in us also; ignorance, guilt, unholiness, &c. are taken away. But how does that agree with utter depravity? Not at all. And how does utter depravity consist with an hope of heaven? In nowise. Of salvation from sin, Christ out of man, is the ground of hope. But of heaven, to be the ground of hope, he must be formed in the heart. What then is all this parade of his person, &c. but something to hide the deformity of a dangerous doctrine!

If any persons have contributed a mite to their own salvation, it was more than we could do." The persons you mean do not pretend to contribute a mite by way of merit; but only by divine assistance to work out their salvation. And I hope you will not hold them guilty for that. "If any were obedient and faithful to the first calls and impressions of the spirit, it was not our case." If it had, it had been better for you; and, therefore, I trust you do not rank that among your virtues. "If any were prepared to receive him before hand, we know that we were in a state of alienation from him." If you had been prepared to receive him, it had been as well; and it was your own fault that you were not, inasmuch as the Lord had striven with you long before that time. "We needed sovereign irresistible grace to  
save

save us, or we had been lost for ever." The scripture says, by grace are ye saved. But not a syllable do I see of sovereign irresistible grace. These words were coined in a calvinist's mint; though you had not the honour of casting them; but let who will claim that honour, they are not good coin, and so must pass for counterfeits.

Page 69. "If there be any who have a power of their own, we must confess ourselves poorer." The men you militate against, claim no natural power; therefore if you mean a power derived from God, and disclaim it, you are poor enough; for without it, man can neither cease from sin nor serve God. Perhaps this discovers your sense of "sovereign irresistible grace." It is (I suppose) a power compelling the soul to act without changing its nature. Hence, you say, "We cannot watch unless he watches with us; we cannot strive unless he strives in us; we cannot stand one moment unless he holds us up. And we believe we must perish after all unless his faithfulness is engaged to keep us." Does the Lord watch and strive with men, either by doing these things wholly for, or by acting in concert with them? I judge he does neither. Had you said, we cannot watch and strive without his grace, you had said the truth. But to attribute actions to God, which are only proper to men, is to make them expect what he has not promised to do. And the same objection lies against not "standing unless he holds us up, and perishing after all, unless his faithfulness is engaged to keep us." Does the Lord's holding up supersede man's act of standing? If it does, why is man commanded to stand? But if it does not, it cannot be depended on in that case. And how is the faith-

fulness of God engaged to keep us? Not by acts of faithfulness for us. Nor yet by the exertion of an irresistible power to preserve us from unfaithfulness. This is evident from the many offences believers have been guilty of. Either then he never so engaged to keep them, or his faithfulness has failed: For many have not been so kept. The truth is, it is a dangerous mistake in divinity. Watching, striving, being upheld, and kept from perishing, as acts, are never done by the Deity. Except then you would impute all the miscarriages of christians to the Lord, in not so watching, striving, upholding, and keeping them from evil, you must charge it on yourself as an error in saying, "that we cannot watch unless he watcheth with us, &c." These are human actions, and all that the Lord does in them, is but to give the power by which they may be done. Hence it is, that when men fail of so doing, he blames them; which sufficiently proves, that the actions belong to them, and not him; or else he condemns them for his own misconduct.

I have now considered all that is material in your letter on election and perseverance; and shall conclude with observing, that it is pity your time had not been better spent, than in writing a long letter on non-essential things. What good end can be answered by teaching the doctrine of unconditional decrees? For, though, abstracted from their use, they consist with salvation; yet their natural tendency is destructive of endeavours and christian deportment. Reprobation supposes, that to many God gives no saving grace; but decreed, before they were born, that they should sin and suffer for ever. A horrible decree! Now does not this dark doctrine tend to  
make



make men doubt of the possibility of salvation? And consequently prevent their seeking after it. Hence this inference: "If reprobated, I shall be damned do what I can." Therefore some are cast into despair, and others into the madness of all wicked living: concluding they may as well go to hell for much as little.

Election also has its fatal effects. Many expect to be forced from their sins, to have what they term an effectual call. But the Lord not using that force, they continue in them. So though sufficiently called, if they would be at the pains to comply with it; yet because it is not of the compulsive kind, they are not saved by it; and deceive themselves by neglecting it, and expecting an irresistible one. On the contrary, if with diligence, grace (and the means thereof) were used; however small in the beginning, it would greatly increase, the little leaven would leaven the whole lump: for to him that hath shall more be given. The want of which diligence, destroys multitudes of souls: they have not because they ask not, or because they ask amiss.

Nor can any thing be said in favour of final perseverance. It is senseless, inconsistent with Scripture, and tends to licentiousness. Senseless in supposing that man is compelled to persevere; contrary to that freedom (by which he may, or not) which belongs to him as a free agent, and as being accountable for his conduct.—Its inconsistency with, is clear from the exhortations and examples of Scripture. It commands men to give all diligence, in order to final salvation. But if perseverance depend not on free obedience; commands, in that case, have no use. It gives many instances of disobedience in those who  
were

were once believers; which sufficiently disproves necessitated obedience.—And that it tends to licentiousness, is manifest; it being natural for those who believe they cannot, not to take heed lest they fall.

Suffice it to say, if God decreed that many should sin and be damned, he is chargeable with being the author of both: which is horrible blasphemy! And if he elected some to unconditional salvation; commands to seek, and threatenings for neglecting it, are senseless things: which yet the Bible abounds with. It remains then, that God would have all men to be saved, and that he who stands must take heed lest he fall.

F I N I S.



E R R A T A.

- P. 8. l. 33. read *as* to.  
 35. l. 13. after world put a period.  
 71. l. 4. leave out *it*.  
 89. l. 17, 18. read *by* the renewing.  
 90. l. 28. for *of* read *or*.  
 111. l. 19. for *sad* read *said*.  
 128. l. 21. for *done* read *none*.  
 132. l. 21. for *moral* read *mortal*.  
 207. l. 29. for *their* read *that*.

